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The Defence of Contraries.

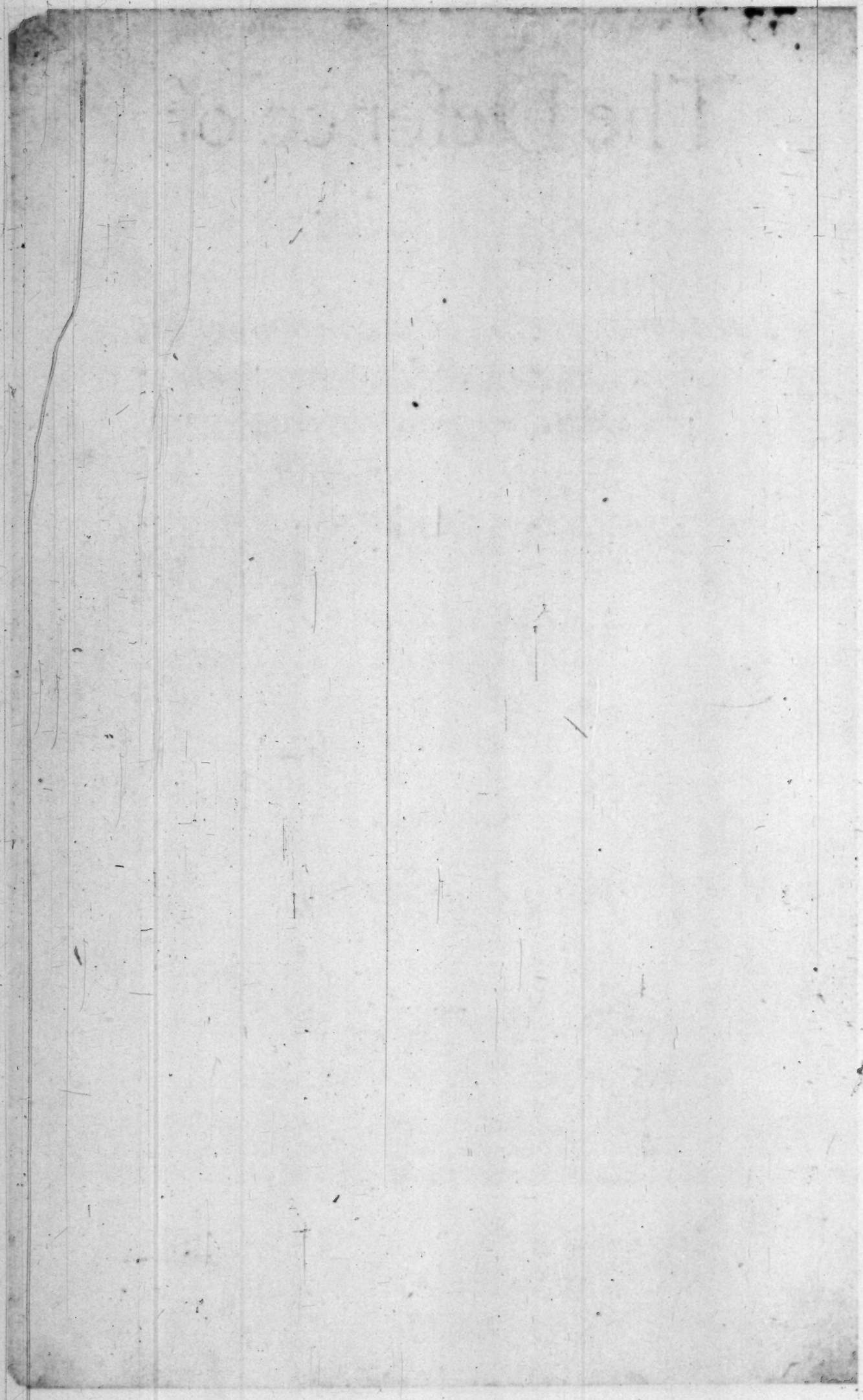
Paradoxes againſt common opinion, debated in forme of declamations in place *of publike cenſure: only to exerciſe yong* wittes in difficult matters.

Wherein is no offence to Gods honour, the *eſtate of Princes, or priuate mens honeſt* actions: but pleaſant recreation to be*guile the iniquity of time.*

Tranſlated out of French by A. M. one of the Meſſengers of her Maieſties Chamber. A. Munday

Patere aut abſtine.

Imprinted at London by Iohn Winder for Simon Waterſon.
1593.



To the King.

SIr, after you had heard the censures of diuers learned Gentlemen, on the seuerall Paradoxes which you pleased to propound, and were therein (as I imagined) fully satisfied: yet you would needes make triall of my meane iudgement in such matters, and thervpon commanded me to set down mine opinion. How simple soeuer they be, doone they are, and now in all humblenes presented to your Maiestie: who doubtlesse will allow them gratious countenance, because it was a taske imposed by your selfe, and beside, requireth labour and good wit to defend such contraries. Let no manne thinke then, that I or any other would be so senceless, as to holde directly any of these vaine reasons: but what (for argumentes sake) may be said, that set I downe, and no

otherwiſe. Your Highneſſe knowes, that the ſimpleſt conceit can maintaine :*It is better to be rich, then poore : better for a Woman to be faire then foule : better for a man to be wiſe, then a foole, &c.* But to defend the contraries to theſe, ſo farre as modeſtie and reaſon wil allow, deſerueth no hard coniecture among the learned, becauſe they are onely but exerciſe of wit, to make proofe of a mans habilitie in ſuch difficult occaſions. *Cornelius Agrippa* deſerued good report for his *Vanitas Scientiarum*, and I hope to paſſe the pikes with my *Paradox' apologia*: how euer it fall out, ſo your Maieſty buckler me with wonted fauour, I am of Cæſars mind: *Facta eſt alea.*

Your Maieſties moſt humble ſubiect

and ſeruaunt.

R. G. S. D. M.

To the friendly Reader.

GEntle Reader, euen as contrarie thinges compared one with another, do giue the better euidence of their value and vertue: so the truth of any matter whatsoeuer, appeareth most cleerely, when the different reasons against the same, is equalled or neighboured therewith. Beside, whosoeuer woulde prepare a Knight to the field, must first exercise himselfe, in the most common and vulgare actes of Armes, that cunning stratagems may seeme the lesse labboursome to him. In like manner, for him that woulde be a good Lawyer, after he hath long listened at the barre; he must aduenture to defend such a cause, as they that are most imployed, refuse to maintaine: thereby to make himselfe more apt and ready, against common pleaders in ordinarie causes of processe. For this intent, I haue vndertaken (in this book) to debate on certaine matters, which our Elders

were wont to cal Paradoxes: that is to ſay, things contrary to moſt mens preſent opinions: to the end, that by ſuch diſcourſe as is helde in them, oppoſed truth might appeare more cleere and apparant. Likewiſe, to exerciſe thy witte in proofe of ſuch occaſions, as ſhall enforce thee to ſeeke diligentlie and laboriouſly, for ſound reaſons, proofes, authorities, hiſtories, and very darke or hidden memories. Notwithſtanding, in theſe conceits, I would not haue thee ſo much deceiued, as that eyther my ſayings or concluſions, ſhould make thee credit otherwiſe, then common and ſenſible iudgement requireth: and yet withall remember, that diuerſitie of things, doth more comfort mens ſpirites, then daily and continually to behold, whatſoeuer is common and frequent to our iudgements.

Farewell.

For Pouertie.

Declamation, 1.

That it is better to be poore than Rich.

COnsidering for what, and against whome I am to speake in your presence, I haue great occasion to feare, and withal to request, that credit and fauour shoulde haue no more meanes, to blemish and obscure truth on your partes; then may innocencie and simplicitie on my behalfe, by bringing and conducting ye into the apparant light; For minding to commend such things, as are blamed and hated by most part of men, it will be almost impossible for me to escape displeasure in the matters themselues, which of each one, and at all times haue beene loued, esteemed and cherished aboue all other things. But one thing that heerin giueth me some comfort, is, that among the wise and vertuous, the number whereof are dailye without comparison farre lesse (albeit much more esteemed) then the bad and ignorant; I shall escape vnblamed. Wherefore I need not be dismaied, if I find few protectors and friends, for praising matters so good and

honeſt, when my aduerſarie findeth greater aduantage, for extolling ſuch things as are euill and pernitious.

Nowe becauſe the principall point of my cauſe, conſiſteth in letting ye vnderſtand, the eſtate and valew of ſuch matters, as I ſtand for: I deſire ye to wiſh him, who would turne ye from the knowledge heerof (as pretending not to know, that the well skilde in letters, haue (for the moſt part) been poore and needie perſons:) To cal to memorie the life of *Valerius Publicola*, *Menenius Agrippa*, as alſo the good *Ariſtides*, who died all ſo poore, as they were faine by almes to be buried. Hee may remember likewiſe, *Epaminondas* king of *Thebes*, in whoſe rich houſes & Pallaces (after ſo many faire victories and noble deedes of armes by him perfourmed) was found but one poore ſtraw-bed or baſe mattreſſe, for to put in his Inuentory. He may bee mindfull alſo of *Paulus Aemillius*, *Attillius Regulus*, *Quintus Cincinnatus*, *Cato Elius* and *Marcus Manlius*: whoſe noble hartes were more cõmanded by want; then the height of worldly fortunes. And who knowes not, that loue of pouertie had ſuch power ouer the good *Abdolominus*, that to be ruled thereby, hee refuſed the moſt riche and abounding kingdome of *Sydonia*, he being elected by the people of the Countrey, to be gouernor thereof?

Heerein appeareth ſufficiently, the great number of moleſtations and trauailes, hidden vnder the vaine ſplendor of riches, and the aboundance of honours hidden in the beautiful boſome of pouertie: honors well knowne and vnderſtood by the Poet *Anacreon*,

to

to whom it happened, that hauing been two whole nights togither without any reſt, troubled with continuall deuiſings, how he might keepe from theeues, and imploy the fiue talents of golde which *Polycrates* had giuen him: at length, to deliuer himſelfe from this perpetuall moleſtation, and returne to his former happineſſe, he brought backe the faire Talentes to the Tyrant, with ſuch wordes as one of his ſorte might very well vſe, and notwithſtanding hee was poore and indigent, yet he refuſed thoſe thinges ſo highly accounted on. It is certaine, that hee whoe hath alwaies liued poor in this world, hath no greefe or ſorrowe when he departeth from it: for it is to bee conſidered, that hee leaueth this earthlie life more contented and ioyfullie, then he that by the meanes of riches, hath therin endured long time of pleaſure.

As for my ſelfe, I neuer ſaw one that was poore indeed, who at his death deſired to be better ſtored. O chaſte and humble pouertie, wheron, as on a moſt firme rocke, was builded (of olde) the Churche of God. Pouertie, architectrix of great cities & towns: inuentreſſe of all Artes and faire ſciences, alone without any fault or reproch: Triumphant in very great excellence, and worthy of all honour and commendation. By thee was the Philoſopher *Plato* eſteemed ſo deuine: *Socrates* ſo wiſe, and good *Homer* ſo eloquent. By thy meanes was erected the Empire of the great *Romaine* people, and to be briefe; how much for other things thou art to be loued ſingularlie: yet for this one reſpect art thou highlie to be praiſed, becauſe apparantlie thou makeſt knowne, who (among friends) are the feigned and counterfeit. Wherfore

I ſay, that ſuch as forſake and reiect thee, ought to be ſhunned as a ſauage beaſt, & chaſed from euery one: conſidering that in refuſing thee, he repulſeth the miſtreſſe of all goods, & excellence of the ſpirit of man.

That this is true, howe many perſons haue beene ſeene (by the meanes of honeſt want) to be brought to all modeſty, humility, chaſtitie, prouidence, and laſtlie to ioy in that, which falſe phyloſophy, by long time and continuall ſtudie, could hardly at any time bring to memorie. If mine oath might vrge ye to beleefe, I durſt affirme before ye, that I haue ſeen ſome in their worldly felicities, more furious, than euer was *Oreſtes*, more proud, then *Athamantis*, more voluptuous & libidinous then *Verres* or *Clodius*: who ſoone after by ſome inconueniences being brought to pouerty, became in one inſtant chaſt, courteous and ſo debonaire, as not ſo much as the very ſhadow of their bodies, but appeered to be affable and gratious. And neuer did ſo much the gainſaiers of this vertue, no not in the honeſties of morall philoſophy, for it is a thing very certaine, that ſhee could neuer performe like worthy deedes, as our good pouertie hath doone; I beſeech ye conſider, what a miſtreſſe in her houſe ſhe hath alwaies beene, to forbid, that (where ſhe ſoiourneth) ſloth, prodigalitie, gouttineſſe, luxurie, with ſuch like miſhapen and deteſtable matrones ſhould haue any harbour. Wherſoeuer ſhe ſheweth her ſelfe, it behoueth pride to bee gone with all diligence; neuer muſt enuy haue any place there, ſuch trumperies and abuſes ſhe ſcattereth from her aboades.

But may it pleaſe ye to vnderſtand (Gentlemen) where-

whereon they ſo much affected to riches and couetouſneſſe of money, doe ground themſelues, which in all ſeaſons hath beene held for the greateſt ruine and deſtruction of men. They ſay, that ſuch is the inclination of our ſpirit. I would demand of them, what ſocietie haue the ſpirits of men, being of their owne nature diuine and celeſtial, with earthly ſuperfluities, becauſe nothing elſe is gold or ſiluer, then the very excrement of the earth? where finde they, that any one of them who were highly wiſe, would euer place riches in the number of thoſe thinges, that truely ought to bee called goods? Vnhappy thornes, which brings ye ſuch greefe in the gathering, which with ſo many warme teares, and ouer-bitter ſighs, ye leaue loſt and diſſipated: and with ſuch paines and anguiſhes, ye cauſe to be guarded and tended.

Seneca, an author of great reputation, ſaide: That the man is greatly to be commended, whoe prizeth earthen veſſels as much as if they were of ſiluer: but much more praiſe deſerueth he, that eſteemeth veſſelles of golde or ſiluer no more then if they were of earth. So in truth, if we conſider well the condition of theſe ſo highly beloued riches, we ſhall find them naturally to be ſuch; as in diſpending or employing them, they cauſe nothing elſe but trouble and torment. And thinking to keepe them ſafe and ſure vnder key, neuer the more eaſie benefite is receiued thereby: but oppreſſions of ſuch care, as we cannot but repute our ſelues ſimple ſubiects, and ſeruants to them. For this it is, that our God, of infinite wiſdom and bountie, calleth the poore moſt bleſſed: & who euer gaue ſo much fauor to pouertie as he? in imita-

tion of whom, many (I thinke by him inſpired) haue buried their goods, fearing leaſt themſelues ſhoulde be buried in them.

And brieflye to diſcouer the pleaſure of theſe riches. If we deſire them, to haue a ſumptuous ſtable of horſes, double and ſingle, Courtals, ambling and trotting Geldings, Iennets, *Hungarian*, *Barbarian*, *Turkiſh*, and other horſſes of excellence: let vs conſider, that the horſſe by nature is a fantaſticall beaſte, night and day eating the goods of his maiſter, yet for all that neuer ſatisfied; a lofty and a couragious beaſt, bread and nouriſhed vppe for warre, to whom ſomtimes their needes but a wiſpe of ſtrawe, to affright him with a ſhadow, which endangers the ouerthrow of his maiſter. A beaſt, that oft times will not obey the bridle or the ſpurre, and without the meanes of well ordering and managing, will fall into a thouſand bogges or quag-mires. How many daungerous alarmes, and ſpoile of Countries (cauſed by the vnhappie incurſions of the *Gotthique*, *Vandalian*, *Hunnes*, & *Daniſh* horſes) haue the noble kingdoms of *France*, *Italie* and *Spaine* receiued: whoe but for this helpe, had neuer beene enterprized vppon by thoſe barbarous Nations? What damage yeerely doe the poſte horſes, not only to riders for offices and benefices: but likewiſe to Princes and Lords, who ſomtime (for their pleaſure) deſire to winne ground in haſt? I neuer looke on them, that ſo boldly place their affection in horſes; and who without any reaſonable cauſe, ſo affect and keepe them, but I ſay to my ſelfe: betweene him that loueth, and the thing beloued, it behoueth there ſhould be ſome ſimilitude and reſemblance

blance, otherwiſe ſuch an appetite ſhould neuer bee ingendred, nor could theſe two ſo well agree togyther. Seeing then that rich men are ſo immeſureably affected to their horſſes, as they can thinke on no other paſtimes in the world, but to ſend to buy them at *Naples*, in *Turkie*, in *Almaigne* and *Spaine*: it muſt needes be eſteemed, that they holde ſome diſpoſition agreeing with the horſſes, participating with ſome ſtrange and brutiſhe nature. And not to be ſilent in other diſcommodities which horſſes bringeth, as well in the field as the Citty: firſt of all, if they trot, they will breake their reynes: and if they amble, they are ready to ſtumble and fall, hazarding thy ouerthrow, or periſhing ſome member of thy body. Beſide this, as ſaith the great *Alfirtocus*, and many good Authors of Eſcuyrie: the horſſe is ſubiect to more diſeaſes then a man. So let me leaue ye, to bethinke on ſuch other greefes and vexations, which horſſes daily bring vnto ye.

If we ſee into the pleaſure of the rich, concerning the beawtie of their Cabinets, garniſhed (amonge other iewels) with pointed diamonds, Rubies, Topazſes, Emeraldes, or other beautifull ſtones: wee may at this day perceiue by proofe, that the price and valew of pretious ſtones, conſiſteth only in the affection of very wealthy perſons, or in the ſmooth language of the abuſers that ſell them, the reputation and eſteem of them, being ſubiect to the incertitude and variety of opinions. That it is ſo, the *Agath* which now is of ſo ſlender prize, was of olde had in great reputation with *Pyrrhus*, who kept one as moſt deere and pretious. The Saphire, becauſe it reſem-

bled the faire colour of Heauen, was wont to bee in very high account: nowe it is of little eſteeme, and helde as a ſlender iewell. The Diamond was neuer by our elders greatly prized: now ye ſee howe it is reckoned and valued. The Topaze was in good credit with Ladies, but now at this preſent (for what occaſion I know not) it is reputed the ſimpleſt iewell one can weare. And who knowes not in what dignitie the Emerald ſhould be? Now ye ſee how it lies complaining on Fortune,

Thou wilt tell me, that it were good for one to be rich, that he may bee decked in faire and ſumptuous garments, finely cut and framed after diuers faſhions. Thou art very ſottiſh and ſimple if thou perceiueſt not, that ſuch braueries bring thee perpetuall ſollytude and moleſtation; for hauing gotten garmentes of theſe ſorts, thou muſt ſo often rubbe, wipe, bruſh, fold, vnfolde, alter, amend, ayre, and ſuch like qualitie elſe beſide, to keepe them from ſpots & moaths, wherein thou maieſt apparantly note and expreſſe deepe vanity, that thou wilt couer thy body, which is made of nothing but dirt and ſlime, with purple, ſilke, gold, and other curioſities.

Some good drinker, would deſire money, to ſee his ſellers full of the beſt and moſt delicate wines, as of Balme, Arbois, wine of Orleance, Roſetta, Muſcadels, Baſtardes, Malmeſies, Corſa, Grecke wine, Vernacula, Romania, and others, which are nor heer to be nominated. Theſe were good for thee; were it not that thou forgetteſt the diſcommodities which drinke bringeth, and to be drunke. For wine (according as *Plato* holdeth) was in manner ſent down here

beneath

beneath by the Gods, to inflict punishments vppon men, and to take vengeance on their offenses, making them (after they be become drunke) to kill & murther one another. For this cause *Androcides* aduertised *Alexander*, that wine was the bloud of the earth, and he ought to guard himselfe well in the vse thereof. This counsell beeing not well obserued by that great Emperour ; in his intemperance he slewe his most deere *Clitus*, burned the Citty of *Persepolis*, stabbed his Phisitian, committing many other filthie and infamous deedes of excesse. Wherefore was it, but for this, that the *Carthaginians* forbad wine to theyr souldiors and houshold seruants, and to such likwise as held any estate of gouernment in their Common wealth, especially during the time of their authoritie and office in the Citty.

Leotichus being desired to tel the reason, wherfore the *Spartanes* (by his commandement) were so sober in drinking wine : answered, that he did it to deliuer them from trouble, in consulting with other nations touching their owne affaires. *Cyneas*, Ambassador to *Pyrrhus*, whose sweet tongue was so much esteemed by euery one, and of so great profit to his Prince, being one daye in *Auara*, beholding the exceeding height of the countrey vines ; in smiling merely, thus spake. Good right had such a mother, to be hanged on so highe a Crosse or Iibbet, because she brought forth such a dangerous childe as wine was. Should one wish riches, to haue great troopes of fat cattell, store of wooll or corne? to see his court ful of fowles, his doue-cotes well bred and haunted, Turtle doues in cages, Peacocks, Phesants, Turky hens, with other

kinds of excellent fowle choiſly kept vppe? I thinke that the great number of theſe ſeuerall kindes, ſerues but for veniſon to the Fox or Wolfe, or elſe their rapine, that haue not the meane to compaſſe the like: the pleaſure whereof may be called ſomewhat beaſtlie, becauſe it is nouriſhed among beaſts.

And as for fowles, what are they (if not kept as a pray for foxes, Cats, and Weaſels) then are they viands for hunters, the ſpoile of gardens, and deſtruction of Garners? Can one imagine like vexation to this beaſtly delight? for one paultry egge, what cry, what cackling and noiſe heare we for ſo ſmal a thing: albeit it were good, as ſome doubt it is not. For who knowes not by experience, cheefly by the teſtimony of Phiſitians, that the new laide egge ſubuerteth the ſtomach, and when it is not new, it corrupteth and hurteth it? What ſhal I ſay of the Turtle doue, whoſe ſorrowfull note brings ſuch griefe to the hearer, and to the eater, ſuch appetite to fleſhly concupiſcence? What likewiſe ſhall I ſay of the Pigeon? whoſe noiſe neuer ceaſeth day or night, which breakes her mayſters head, and beſide, fileth the faireſt houſes? And as for her hoarſe note, I finde it nothing inferiour to that of the Peacock, in matter of annoying and bad ſound: ſauing that the Peacocks crie is more mighty in terrour, euen as it were to affright the deuils. I beleeue the man that brought them into this countrey, had much more regard to his belly, then to the quarrels and diſturbing of neighbours, to diſgrace the couerture of houſes, and ſpoile of ſo many well manured and pleaſant gardens.

Some good ſuppoſer may ſay, that riches ſerue for

a pleaſant & recreatiue life. Becauſe if I haue wealth, I can make good cheere, I can behaue my ſelfe merilie, and entertaine companies of moſt excellent Muſitians, that ſhall make me paſtime, and take from me all offending irkeſomneſſe. Let mee aduertiſe thee, that in muſicke is not to be receiued one onely good or honeſt pleaſure; becauſe it is naturally vaine and diſſolute. That it iſo, Saint *Athanaſius* Biſhop of *Alexandria*, a man of very profounde knowledge, to the reading of whoſe bookes, Saint *Ierom* moſte inſtantlie exhorteth vs: chaſed muſicke foorth of the chriſtian Church, becauſe it too much weakned and ſoftned mens ſpirits, making them inclined and diſpoſed to all worldlie pleaſures and laſciuiouſnes: beſide this, it increaſed melancholie in him, that was firſt by nature ſurprized therewith. Saint *Auguſtine* had neuer any will at all to proue it: the *Egyptians* blamed it, not ſo much for being vnprofitable, as dangerous and damnable. *Ariſtotle* moſt highly hated it, when it hapned him to ſay: that *Iupiter* neuer could ſing or play on the harpe: *Phillip* of *Macedon* very much blamed his ſonne *Alexander*, becauſe he ſaw him giuen too much to muſicke, and ſawe him (one time among other) take too great pleaſure in ſinging melodiouſly: who would then wiſhe great ſtore of goods, to employ them in ſuch a fantaſticall ſtudie?

Who would deſire riches, for the paſtime of hunting, hawking, and other manner of chaſing ſportes? the chaſe is no recreation at all, that a ſtudious or a vertuous ſpirit ſhould followe: for whoſoeuer will well reſolue himſelfe thereof, ſhall finde it an exer-

ciſe of crueltie, a ſport for deſperate people, and (if I durſt ſay ſo) for mad men. This paſtime was firſt inuented by the *Thebanes*, a nation beyond other moſt cruell and beaſtlie : nor was it had in any vſe, but among the moſt barbarous, ſuch as were the *Idumæans*, *Iſmaelites* and *Philiſtines*. For the truth heereof, looke in holy writ, if any one of the good Patriarches was euer a hunter? We read ſomwhat of *Caine*, *Eſau* and *Nemrod*: but this was the cauſe why Saint *Auguſtine* held, that the ſaid *Eſau* was reckoned among the nũber of ſinners. According to which opinion, the chaſe was forbidden to Preeſts in the *Mileuitane* councel, albeit that decree at this day is little accoumpted of.

VVherfore thinke ye the fabuliſts feigned *Acteon*, to be turned into a Hart as hee was chaſing? but only to let vs vnderſtand, that the ouer-earneſt & immeaſureable loue borne to that exerciſe, with the conſuming of goods beſtowed thereon : makes the hunters in the ende not onely beaſtly, but euen horned altogither likewiſe. For proofe and example of this daungerous pleaſure, I am to tell ye, that not manie daies paſt, a maruellous faire yong Gentlewoman, accoumpted of greateſt truſt where ſhe dwelt, ſo ſoon as her husband was riſen early in the morning to goe on hunting : receiued the iniurious companie of hir ſecret friend, with whom ſhe had greater paſtime, not forſaking her bedde, then the hunter could haue in midſt of the fieldes, where he purſuing ſome horned beaſt, himſelfe (without thinking thereon) was at home turned into a maſque of the ſame faſhion. Poor and miſerable huntſmen, let me in curteſie tell ye, to what end ſerues this great affection ye beare to ſauage

beaſts,

beaſts, but to make ye continuallie haunt the woods and forreſts, where ye likewiſe become ſauage and brutiſh, ready oftentimes to breake your neckes in buſhes or ditches. Take example I pray ye by *Viriatus*, he that by his proweſſe conquered the kingdom of Portugall, and conſider, how of a ſhepheard, hee became a huntſman, and from a huntſman, to bee a robber and theefe in the woods.

The youths that are tearmed nice-wantons, will neuer yeeld to mee, but that riches will ſerue to feaſt their Ladies, to banquet, daunſe, vault, braue it, reuel all the night, and vſe a thouſand idle tricks of louers, wherein we ſee the wealthy youthes of theſe daies, moſt commonly to place their pleaſure. Heereto I woulde not willinglie agree, were it not I imagine, what is doone in ſecret to Ladies: ſo that the loue of the very faireſt, or moſt queint and fineſt Gentlewoman, is nothing elſe than a ſecret hidden death, a cloſe contriued poiſon, incident to the ſpirite of the moſt ſenſible perſon that is. And for this cauſe, the *Egyptians* (willing to ſhewe loue portraied in euery part,) were wont to paint a ſnare or halter: ſignifiyng thereby (as I thinke) the miſerable ende and condition, whereto poore louers are daily led, a paſſion too bitter to feele, that ſuddenlie making his entrie into the harts of men, departs againe very ſlow and ſlacklie: whence ſpringeth afterward infinite fountaines of teares, ſighes too pierſing, anguiſhes and trauailes inſupportable.

This was it that moued *Alceſimarchus Plautinus* to maintaine, that loue was the firſt inuenter of begging and the wallet, by reaſon (I thinke) of the in-

credible moleſtings and torments, which he loades his poore beggers withal, being as often preſent with him as abſent, & abſent as well as preſent: by means whereof he ſends them in the end (if they be not wel grounded) the bagge for their firſt ſalutation; and with a newe ſhirt or ſheet on their ſhoulder, to the hoſpitall, by foure horſes or bearers. And that loue is (of all torments) the moſt cruell in the worlde, it appeareth by the anſwere which *Apolonius Thianeus* made to the king of *Babilon*; concerning the paine he deſired to be inuented for puniſhing of an Eunuche, who was found with a gentlewoman his affected fauorite. Ye need not bethinke any greater perſecution for him (quoth the Philoſopher) then to let him liue: for I make no doubt (mighty king) if the fire of loue go forwarde in him, accordingas already it hath begun: ye cannot make him feele and endure a more cruell paſſion, nor may hee bee ſo tormented with what elſe ye can deuiſe. He ſhall finde himſelfe like the ſhippe, toſſed with contrary winds, himſelfe (by his owne procurement) euen like the fooliſh fly, ſhall burne and conſume in this flame: he ſhal burne when he is as cold as yce: he ſhall requeſt and refuſe in one ſelfe-ſame inſtant, and deſire as much to die as to liue. In theſe wordes *Thianeus* erred not a iot, if we could conſider, how greeuouſly *Salomon* was toiled and tormented with this loue, till men beheld him tranſported from all naturall ſence, and made a meere preuaricatour of the holy law.

If we ſhould ſeeke after this wicked money, to take pleaſure in many farmes, countrey houſes, enuironed with trim gardens and buildings, beſet with

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cleere fountaines, Thickets, Arbours, Vineyardes, Meadowes, earable land, and other ſingularities: I ſay, ſuch things make vs often poore by ſlothfulnes, and vndoeth vs by ouer-lauiſhneſſe, inducing vs to greeuous offenſes, thorow many by-places, and behauiours that are ouer ſecret. That it is not vnlikely, let vs remember what *Cicero* wrote to his friend *Verres*, and we ſhall finde, that when he would well diſcipher and portrait to life (as it were) the libidinous acts of a Gentleman: that firſt of all he painted forth, the walks and pleaſures of countrey houſes and faire places, which accuſtomably he frequented, as if ſuch things were the miniſters and helps, of his very chiefeſt faults and misbehauiors.

For concluſion, riches haue euer beene in ſo bad reputation; that they haue beene called brambles, flames, and burning coales. See how they make inſolent people arrogant, ſpightfull, beaſtly, negligent, diſdainfull, fooles, melancholie, ſolitary and hateful: yee ſhall not finde one alone, but doubteth of their ſeruice, as being baits and nouriſhments to al vnhappie works. Hence it came that *Pliny* ſaide, treaſures hid by nature for our profit, doe commonly ſtifle vs, and plunge vs in the deapth of all miſchances. So was *Zeno* wont to ſay, that the goodes of the worlde did more hurt then helpe: which was the cauſe that made *Crates* the *Thebane*, paſſing one day from his countrey of *Athens*, to followe the ſtudie of Philoſophy, to throw all the golde and ſiluer he had about him into the ſea, imagining, that vertue and riches coulde neuer partake togither: the ſame ſpeeches were likewiſe confirmed by *Bias*, *Plato*, and manie

other wiſe Philoſophers.

But what need I ſpend time in produeing ſo many witneſſes: when the holy mouth of the Creatour hath ſaid: that ſooner ſhall the cable of a ſhippe enter the eie of a needle to ſow withal, then can a rich man into the kingdome of heauen. He ſpake it, who (all his life time) diſtributed and ſpent his faculties on the poore. But the Pagan that inuented the fiction (in truth very ingenious) how *Iupiter* ſurprized with the maruellous and exceeding beauty of *Danae*, conuerted himſelfe into a ſhower of golde, falling into the boſome and lap of the Lady, by this meane to haue iouiſſance with his ſo long deſired and purchaſed pray: dooth he not plainely enough giue vs to vnderſtand, that gold is the moſt proper and conuenable thing, wherewith to oppugne and ouerthrowe the chaſtitie of innocent maidens? Yet thinke not, that gold ſerueth only as a cuſtome, to perſecute the modeſty of women withall; but aſſure your ſelues beſide, that it is daily the cauſe of monſtrous treaſons, ſlaughter, and many other deedes of vile exceſſe, which the breuity of time, and feare of offending ye, will not permit me to rehearſe.

Wherefore I will conclude with the good Phyloſopher *Poſſidonius*, that riches is the cauſe of infinite euils: which contrariwiſe cannot be ſo ſaid or alleaged, againſt our holy and well aduiſed pouertie, of whom learned *Seneca* ſpeaketh honourably, ſaying; That the naked by this ſpeciall meane, is out of danger of theeues, and ſuch as are free from money, may in beſieged places liue at eaſe, not dreading the feare of enimies. Much better then (without compariſon)

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is franke pouertie, then ſuch ſlauiſh riches : ſeeing from pouerty ſpringeth infinite profits and commodities, and from worldly goods, proceedeth nothing but vnhappineſſe.

For the hard-fauoured face, or fowle Complexion.

Declamation, 2.

That it is better to be fowle than faire.

WHo knoweth not, how much the deformitie of body and hard fauoured face is to bee eſteemed, principally in womē (for in men it was neuer in ſo great requeſt:) hath neuer conſidered, how many amorous ſparks is dayly to be ſeen, vnder an il-fauoured countenance and badde compoſed body, choicely hid and couered: which in a faire face finely poliſhed, giues often occaſion of ceaſeleſſe flames and cruell paſſions. But the ſtrong and inuincible bulwarke, which the fowle face (not

onely of olde, but likewiſe in theſe times) hath erected for it ſelfe, will encounter the fires of loue that are ſo damageable. Do ye beleeue (Gentlemen) if faire *Helen* the Greeke, and the gentle *Troian* Sheepheard, had beene hardfauored or counterfeit in perſonage, that the Greekes would euer haue taken ſo much paine in purſuing them? Nor had poore *Troy* endured ſuch cruell ruine and deſtruction, in longe deſcription whereof, ſo many skilfull wits were wearied and tyred.

And if we ſhall compare and vnite together, the beawty of the mind with that of the body: ſhall we not finde a greater number of deformed people, to be more wiſe and ingenious then the faire and well fourmed? Let *Socrates* be our witneſſe, whome the hiſtorians and auncient figures repreſent, to be ſo ilfauoured as might be: notwithſtanding, by the Oracle of *Apollo*, he was acknowledged to be the wiſeſt man of his time. *Phrigian Aeſope*, the moſt excellent fabuliſt, was in forme of bodie ſo ſtrange and miſhapen, as the verie ouglieſt in his time (in compariſon of him) might rightly bee reſembled to *Narciſſus* or *Ganimede*: neuertheleſſe, as each one may read, hee was moſt rich in vertues, and in ſpirit (beyond all other) moſt excellent.

Of great deformitie were the Philoſophers, *Zeno* and *Ariſtotle*, *Empedocles* fowlie compoſed, and *Galba* a very ougly counterfeit: neuertheleſſe, they al were of maruellous and ſweet diſpoſed ſpirit. Could any impeach the deformity of *Philopœmen*, who after hee was ſeene to be a good and hardie ſouldiour: came he not to the dignity of a moſt valiant captaine? and

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was hee not reuerenced among his people, for his high & excellent vertues? Conſider (Gentlemen) on ſuch as are of faire and corpulent faſhion, and ye ſhall commonly finde them to be ſicklie, more weake, and leſſe able to trauaile: more ſoft, delicate and effeminate, then the other kind of people. Againe, ye ſhall ſildome times ſee it happen, that in a beautifull body, being of great excellence, chaſtity agreeth in ſelfeſame likelihood: becauſe it is to bee kept with great difficultie, being by ſo many ſought after ſo earneſtlie.

What ſhall we ſay of ſuch, whoe (not contenting themſelues with nature,) doe daily frame very great complaintes againſt her, making no ſpare of their goods or labour, to reforme (with all endeuor) what ſeemeth beſt to them for faſhion of their bodies: becauſe they be not appropriate or agreeing with their curious appetites? Of ſuch fooles I demaund, ſeeing nature (the moſt carefull and diſcrete mother of all things) hath giuen them what ſhe thought meet and profitable in the form of their bodies: for what cauſe they ſhould be diſpleaſed with her, or imagine her a bad beſtower, who would neuer giue them any part of that folly, which is ſo vainely ſet by and eſteemed of by euery one? Nature giues not to her friendes, the things that may quickly be waſted by ſickneſſe, or ouerthrowne by the courſe of age: therefore true liberalitie is knowne, by the firme and long continuance of the gift beſtowen vpon any one: and what ſee ye of leſſe permanence then beawty?

Conſider, how it hath headlong throwne downe yong people, into ſecret greefes and perillous daun-

gers, and allured them to ſuch hatefull ſins: as right happie might he count himſelfe, that coulde eſcape them with his honor vnſtained. Contrariwiſe, note the good and profit enſuing by deformitie, when all they in generall, that of olde time haue beene, & yet at this day are ſtudious in chaſtitie, doe openly confeſſe, as nothing hath like force in them, to tame and check the pricks of the fleſh, neither long watchings, greeuous diſciplines, or continuall faſtinges; as one only looke vpon an il-fauoured and counterfeit perſon. Hence enſueth that, which is vſed as a common prouerbe, concerning a very fowle deformed woman: that ſhee ſerueth as a good receipt and ſoueraigne remedy, againſt fleſhly tentations.

O ſacred and pretious deformity, deerly loued of chaſtitie, free from all ſcandalous daungers, & a firme rampart againſt all amorous aſſaults, I perceiue that by thy meanes, company keeping is the eaſier to bee allowed, for thou takeſt from them all greefes & annoiances: chaſing from thy ſocietie all wicked ſuſpitions, as a very ſpeciall remedy againſt deſperate iealouſie. O that I coulde finde wordes worthy thy praiſes and deſerts, whence proceedeth infinit good and treaſure, which with great ſhame hath beene (by the ignorant) deſpiſed and blamed. O what affection I haue to perſwade my friends, how they ſhoulde know (henceforth) to adorne and embeliſh themſelues, with the beawtie that for euer endureth: and not to depart therewith from among vs, either drinking, eating, waking, ſleeping or breathing. I meane that beawtie, that keepes vs companye euen to our graue, and leaues vs not till the lateſt gaſpe: that

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which we may truely call our owne, no way due or attributable to our parents. Gaine-ſay me who ſhal, I will reſt my ſelfe on this opinion, that much better is it to be adorned with ſuch a colour, then to truſt or repoſe only in borrowed corporall beauty, which ſo eaſilie corrupteth, euen by the leaſt touch of any feuer that may come vpon vs.

I remember a yong maiden of *Perigourd*, who perceiuing her beauty to be a very great, ſuſpitious, and capitall enimie to her good fame, and that in regard thereof, ſh ewas daily required and ſolicited by many yong yoonkers: her owne ſelfe with a raſour, or ſome piece of ſiluer made ſharpe for the purpoſe, ſo disfigured her faire face, that her two cheekes, which ſeemed before like roſes or ſhining Carbuncles, conteyned nothing at all of their former and naturall beawty. Like act did many wiſe, well learned Damoſels, and holy virgines of the Primitiue church, of whom eſpeciall memory is made among Chriſtians at this day.

What ſay ye of our Courtezans? whom God (by his eſpeciall grace) hauing not giuen the gift to bee the faireſt of all other: howe daily they ceaſe not to inuent, newe and ſtrange manners of paintinges, to counterfeit and diſguiſe their age and firſt naturall ſhape: with falſe haires, Spaniſh white, *Pomades*, *Targon*, diſtilled waters, braied drugs, Oyles, Powders, and others follies too long to be recounted. Oftentimes they ſhaue or burne their artificiall haire, and then againe, rub ſlick, chafe and waſhe themſelues, only to ſeeme faire: yet notwithſtanding, looke on them at night or in the morning, and ye ſhall finde

them more deformed than before: but what enſueth ſoone after vppon this goodly induſtry? Sinne, Death, and the anger of God.

Now then, deſire this feigned faire beawty whoe will, and ſuch as beſt thinke themſelues worthy of it: for I hold moſt firmely, that it is better to hate & flie it, then to wiſh or affect it, ſeeing nothing procedeth thereof, but pride, ouer-weening and vaine-glorie, as alſo the moſte miſhapen horned creatures of the world. Neuer was I of any other minde, ſince the time I had power of reaſon, to diſcerne and knowe truth from falſhood, but that deformed people deſerued more praiſe then the beawtifull, nor is it without cauſe, or diſagreeing with beſt ſenſe, conſidering ſuch as are hard fauoured, are commonly chaſt, humble, ingenious, holy, and haue euer ſome ſweete appearance of moſt commendable grace.

But for them that boaſt of beautie, I leaue to you the conſideration of their behauiour, which is often times ſo counterfeit, as nothing can be ſaide to agree leſſe with nature. You ſhall ſee them of lofty countenance, inconſtant demeanour, wandring lookes, bold pace, and like language: nowe iudge at your pleaſure what ye conceiue of them. Conclude then will I, that it is much better to be fowle than faire, & let no aduerſary party intrude himſelfe to replie againſt my ſpeeches, for I am both ſtoutlie determined, and ſufficientlie furniſhed, to make him anſwer.

Had I no more but the teſtimony of *Theophraſtus*, who hath left vs in writing; that bodily beawtye is nothing elſe but ſecret deceit: And he that will not heere with content himſelfe, to him let me produce

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the aduiſe of *Theocritus*: that beawty is an vnknown detriment.

Shall we then be ſo vnwiſe and ſottiſh, that (euen at the firſt ſight) wee will purſue our owne euils and misfortunes? more eaſilie embracing moſt perillous and damageable beawtie, then deformitie ten times more auailing and profitable? Would God that fooliſh minde might not abide in any one, but rather, that we all would hate what is ſo vnfit for vs, & from which commeth no goodnes or felicitie.

For the ignorant.

Declamation, 3.

That ignorance is better than knowledge.

THe more I thinke heereon, the more I reſolue and reſt in this opinion, that it is better to haue no knowledge in letters, then to be expert or skilfull therein: conſidering, that ſuch as haue conſumed the more part of their age in the ſtudy of ſciences, haue in the ende repented themſelues thereof, and haue oftentimes found ve-

ry euill ſucceſſe thereby.

Valerius the great, writing of *Cicero* (who by good right deſerued to be called, not only the father of eloquence, but euen the fountaine of all excellent lerning) ſaith, that in his latter years, he conceiued ſuch an hatred againſt letters, as if they had beene the cauſe of his ſo many greefes and trauailes. The Emperour *Licinius*, *Valentinianus*, *Heraclides*, *Licianus* and *Philonides* of *Malta*, haue openlie tearmed the skill in letters; ſometime to be a publique plague, & ſometime a common poiſon to men. And I haue found written in many good Authors, that hee which couets knowledge, couets vexation, & that from great experience, enſueth (oftentimes) the greateſt daunger. Likewiſe it is certaine, that all hereſies, as well ancient as moderne, came from men of knowledge: & cõtrariwiſe, that in people eſteemed idiots, or men of little knowledge, haue beene vſuallye noted expreſſe ſignes of vertuous workes and good examples.

I highly commend the order among the *Lucanes*, that no one profeſſing capacity of letters, or eſteemed learned, may obtaine any office, or ſit as a Magiſtrate in their parlement: for they ſtande in feare, leaſt theſe lettered men (by their great knowledge, which makes them preſume ſo much on their perſons) ſhould trouble the good order and tranquillity of their common wealth. Nor may this be reckoned but to very good purpoſe, if we would well conſider their inſolencie, who vnder ſhaddow of probation in a colledge, would haue euery one ſtand bounden or beholding to them, and thinke vnder colour of

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their faire allegations, with interpretations (God wots) crooked enough ſometime, to ouerthrow the beſt naturall ſence in the worlde, and they of dutie ought to be aboue all onely heard, and liſtened to. Some of them there be, that (like to *Mydas*) confound in their obſtinate opinions and ſtiffe-necked conceits, all things whatſoeuer they take in hand.

I cannot imagine, to what ende are auaileable theſe men ſo highly learned, who (in honor of their followers) are called fine, poliſhed, curious and ingenious wits. For if they might ſerue to gouerne any publique cauſe; how many nations are ſeene, without the knowledge of lawes imperiall, or of Stoical, or Peripatetical philoſophy, ſo to gouerne & entertaine themſelues, that they out-goe al auncient Cõmon weales.

To thinke that they may ſerue for the art military, I dare boldly witneſſe thus much vnto ye, that I haue knowne more then one or two Gentlemen, and captains wel lettered, who (by the helpe of their books) haue laboured and buſied themſelues, to point out a field, leuy an armie, put men in arraie, and furniſhe their ſquadrons; which practiſe neuer returned them any honor. For in truth in matter of warre, we daily behold to happen incident nouelties, and vnaccuſtomed ſtratagems, which neuer before were regiſtred, or put in vſe, by the very skilfulleſt writers in times paſt. Howe can wee then with reaſon affirme, the bookes of *Frontinus* or *Vegetius*, to be profitable for the art of warre? In my conceit, the good iudgment of a Captaine, ioyned with his long vſe and experience in theſe matters; is ſufficient enough for him,

without troubling him to turne ouer bookes of the Art militarie.

That theſe lettered people are meet to guide a houſe, or gouerne a houſhold (which the Philoſophers called *Oeconomia*) howe can I agree thereto? when at this day is to be noted, both heere and elſewhere; how many good and honeſt mothers of families, who neuer in their liues ſtudied in any Vniuerſitie, yet both haue and doe well order their houſes, & guide their houſhold? yea, aboue one or two hundred women for example, whoe (no diſpleaſure to *Ariſtotle* or *Xenophon*) may learnedly reade them a Lecture, and turne them confuſedly out of theyr houſhold catalogue: ſo good and right a courſe doe they carry in theſe cauſes. And I doe not doubt, but if thoſe Philoſophers or Oeconomikes of times paſt, were at this daie preſent to ſee, how theſe huſwiues gouerne and content each one: themſelues would auouch, that they might learne of them new precepts & inſtructions, that better would become their faire bookes and volumes.

May it pleaſe ye that I ſhew ye, how theſe expert fellowes in letters, euen as by another *Cyrces*, are tranſformed, and depriued of the greater part of their naturall power? Finde me out a yong man, luſtie and brauely diſpoſed of perſon, affable, endued and garniſhed with all ſuch things, as are beſt beſeeming his age: let him follow the ſtudie of letters, ye ſhall find him in ſhort time vnluſty, louttiſh, vnapt to al things, and as little while (for conference) can he tarry from his booke, as can the fiſh out of the water.

I pray ye note the lookes of poore Students, how

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ſad they are, melancholy, grim, dreadfull, languiſhing, humorous and heauie, in breefe, the very neereſt portrait to a deadly counterfeit, or a long dried anatomie. And as for their complexions, they are the hardeſt in choiſe that can bee amongſt men: euer they are ſuſpitious of ſome euill, ſo bad they are thẽſelues, proud, preſumptuous, deſpiſing all honeſt cõpanies, mortall enimies to the ſo noble & ſweete ſexe feminine, vaunters to the vttermoſt, and frantique inuenters of tales, trifles & inuentions. Which Saint *Paule* diuinely foreſeeing, admoniſhed vs, not to be wiſe, but ſoberly minded: fearing, leaſt by ouer-plunging our ſelues in the depth of humane doctrines, we ſhould fall into farre greater perils & dangers: therefore he counſels vs, not to ſeeke after high and difficult matters, but to abide in feare, without paſſing the bounds of obedience.

Likewiſe, did not he ſhew himſelfe, to haue lefte and deſpiſed all litterature and worldly knowledge, after hee had gotten the true knowledge of GOD, when he ſaid: nothing was more to be deſired, then well to know his maiſter crucified? That he was not come to preach, garniſhed with humane wiſdome, or rhethoricall cunning? And that the wiſdome of this world, was nothing elſe but follie before God? And that it did nothing elſe but puffe vppe the heartes of men? And that whoſoeuer ſought after things ouer high, ſhould finde themſelues ſhut quite out of glorie? And theſe words agree with the ſaying of Eccleſiaſticus: that wee ſhould ſeeke after nothing, which ſurmounteth the capacity of our ſpirit. To proue the ſame, hath not God menaced by the mouth of his

Prophet; to destroy the wisedome of the wise, and to reproue the prudence of the skilfull?

What shall let me from beleeuing, that the wisedome of this world, was the inuention of the enimy, whom our elders called *Dæmon*: seeing the word *Dæmon*, signifieth wise and learned? This was hee that promised to poore *Adam* (so easie to be deceiued,) the knowledge of good and euill, if he woulde but taste of the fruit which God had forbidden him. *Plato* rehearseth to this purpose, that an euill spirit named *Theudas*, was the first inuenter of Sciences: & hence it followeth (as I thinke) that we see so fewe learned men, but some of them are wicked, seditious, enuying the glory one of another, lurking deceiuers, and cruell reuengers: which though it be not doone by armes in field like men, yet haue they the meanes of performing the same, in Comedies, beastly Satyres, too sharpe and biting verses, cruell Iambicks, & furious Epigrames.

I woulde willinglie demaund of such, as make doubt of the disprofit and slender value of letters: if they were of such price and esteeme as they make them to be; our great Lords, who are (as euery one perceiueth) very curious of the most faire and pretious things in the worlde: woulde they endure such dearth in their houses? Why doth not learning make them so rich & magnificent, as other temporal goods doe? And were it so greatly profitable for youth, as also such an honest recreation for age: I am ashamed to see, that in our great Cities and Townes, the professors thereof goe from house to house, like such as begge bread with empty wallets. For in truth this is

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the end of letters followers and fauourers, in theſe vnhappy and accurſed times: not onely to bee beggers, but (beyond al other) to be moſt miſerable and male-content. That this is true, doe but note the very firſt figure, character, or letter, which wee teache our children in their infancie: is it not the Croſſe? beginning with all pouertie, going on with anguiſhe, trouble and greefe, and ending with like dolorous death?

For example, ſee what was the ende of *Socrates* & *Anaxagoras*: who by ſentence and decree of the Senate of their countreys, were both miſerablie poiſoned. *Thales* likewiſe, who died with thirſt. *Zeno*, who was ſlaine by commandement of the *Tyrant Phalaris*. *Anaxarchus*, who was deteſtably murdered by the commandement of *Nicocreon*. The great Philoſopher, and moſt ſingular Mathematician *Archimides*, who was ſlaine by the ſouldiers of *Marcellus*. And *Pythagoras* likewiſe, whoe was ſlaine in companie of three ſcore of his Schollers.

Thinke on the glorious recompence, made to the Philoſopher *Plato*; when after his long trauaile for the cauſe publike, he was (in the end) ſold as a ſlaue by *Dioniſius* the Tyrant. *Anacharſis* died ſuddenlie. *Diodorus* died in deſpight, becauſe he coulde not reſolue a queſtion, which was propoſed to him by the Philoſopher *Stilpo*. *Ariſtotle*, when he ſaw himſelfe out of credit with *Alexander*, he drowned himſelfe in *Chalcide* in the riuer *Eurypus*: and *Caliſthenes* his ſcholler was caſt forth of the windowes. *Cicero* had his hed and handes cut off, and his toong pulled out: hauing beene before baniſhed from *Rome*, where he ſawe his

houſe ruined, his ſo deerly beloued daughter ded before his face, and his wife in the armes of his vtter aduerſary. *Seneca* died a violent and outragious death. *Auerroes* the great commenter of *Ariſtotle*, was broken with a wheele that paſſed ouer his bodie. *Iohannes Scotus*, making his Lecture in *England*, was ſtabbed to death by his ſchollers, with their penkniues.

But leauing theſe auncient matters, and to ſpeake of them of our time: let vs conſider the death of *Hermolaus Barbarus*, who was baniſhed from the Signorie of *Venice*, becauſe without the conſent of them, he had accepted the Patriarches authority of *Aquilea*, he died by a cole, that tooke holde vnder one of his toes. *Domitius Calderinus* died alſo of the plague. The learned counceller or peace-maker, was burned after he was dead, becauſe they coulde not catch him in his life time. *Angelus Politianus* ended his daies, beating his head againſt the walles. *Sauanarola* was burned at *Florence*, by the commandment of Pope *Alexander*. *Peter Lion* of *Spoleta*, was throwne into a well. *Iohannes Tiſierus*, died in an hoſpitall. *Eraſmus* in exile. The French Poet in like manner, by the miſerable and implacable ſute of the court, euen in his oldeſt yeares. The Lord *Iohn Fraunces Pica Mirandula*, was ſlaine by the people of his owne countrey. If I would ſtand to number all, I ſhoulde vndertake one of *Hercules* labours: ſpecially, to recite the miſery of them, that haue beene, and euen nowe are (to theyr paine) glad to go ſeeke their fortune, onely through the cauſe of learning.

Wherefore is it, that a Cooke, a Horſe-keeper, a Gardener or a Peazant, ſhal be receiued more honorablie,

rablie, and better prouided for in the Courts of princes and great Lordes, then ſhall a man of great wiſedome? It is becauſe they receiue more profit by ſuch fellowes, then they do by curious ſtudents or labourers in letters: the countenance and ſlender ſeruice of whom, makes them in the Court ſo little regarded, as they are but mocked at for euery worde, ſo that if any one of them thinke to aduance himſelfe in company, by pronouncing three poore words of latine: hardly can he haue opened his mouth, but one is ready to call him maiſter of the Towne, or Schoolmaiſter of the Colledge, which are wordes of no more regard (by the report of themſelues that vtter them) then if one ſhould call him poore and miſerable wretch: for that is vnderſtood, without the ſpeaking, as vnder the name of an vnthankefull man, are comprehended all the faults that may be alleaged againſt him.

Did not one make a law, that whoſoeuer ſhoulde ſpeake of letters, ſhould be greeuouſly puniſhed and corrected? And hee that ſhoulde touch a booke, of what ſcience ſoeuer, ſhoulde haue his handes either burnt or cut off: with perticuler forbiddings to euery one (vnder the paine of hanging) no more to vſe paper, inke, pennes, or inke-hornes, with vtter aboliſhing of the artes of impreſſion, cutting, grauing, or other kind of ſtamp, in what manner ſoeuer it ſhould be: to the end, that learning being (by this edict) driuen forth of the ſight and beholding of men, by the ſame meanes might be preuented the vnhappineſſe, that from thence dailye enſueth: aſwell through the greeuous afflictions, that learninges followers ſuffer

in themſelues, as alſo in reſpect of the great daunger and loſſe in thoſe places, where the Academies are aſſembled of learnings ſchollers.

Better it is then to be ignorant then skilfull, better to hate letters, then ſo deerely to cheriſhe and loue them. Moreouer, our poore ignorant people, ſhew not themſelues aſtonied or confounded, of whome (God be praiſed) I ſee a ſufficient competent nũber, and as it were infinite: but they reioice and thanke God in their harts, for the great Fortune happening to them, by reaſon of their ignorance. For they remember, that when good *Socrates* was iudged generally, and held by the Oracle to be wiſe: then himſelfe openly manifeſted to euery one, that it was becauſe he knewe nothing. Likewiſe, they forget not the goodly prouerbe of Saint *Auguſtine*: that the ſimple are lifted on high, and reioice the heauens: but the learned, with their curious leſſons and ſciences, ſhall be ouerthrowne. Laſtly they call to mind, that which was ſo highly ſaid, and reproued to S. *Paule* by *Feſtus* the iudge: that the multitude of Sciences, and deepe knowledge in thinges, oftentimes puts a man beſide himſelfe, and carrieth him quite from all good ſenſe.

For

For Blindneſse.

Declamation, 4.

That it is better to be blinde, then to ſee cleerely.

IF we would in breefe, compare the commodities of ſight, with the great hurts it brings to men: we ſhould finde on the one ſide, all voluptuous delights and pleaſures, which daily ende in bitternes, alienation of ſenſe, prouocation to enuie, irritation and commotion againſt the heart: and on the other ſide we ſhould beholde, the ſtrength of ſpirit, better imagination, and contemplation of things high and heauenly, with perfection of memorie, which more excellently ſhewes it ſelfe to the blinde, then to the cleereſt ſighted: becauſe that their light (which is the force of mans vnderſtanding) is neither heere or there diſorderly tranſported.

Now, that memorie is the moſt noble part of the hart, it is ſufficiently made plaine vnto vs, by the Teſtimony of *Cicero* in his Orator, where hee calleth it the treaſure of wiſedome. Alſo by the honour the Greeks haue doone thereto, in naming it the mother

of ſapience. Beſide this, that ſo many other perſons, knowing themſelues to be depriued of naturall memorie; in regard of the eſtimation they made therof: inuented another, called artificiall, with very delicate and pretious oyles, ſundry emplaiſters, ſirrops and drugs, fetcht from very farre countries.

That the blinde are of farre better apprehenſion and imagination, then the ſharpeſt ſighted: it is too euident vnto vs, if we woulde conſider, that the powers of the ſoule are in them more equallye aſſembled: withall, that they haue this ſpeciall prerogatiue, of not beholding ſo many deformed and diſhoneſt actions, which are daily to be ſeen in this world, whereby their ſpirit might be alienated or turned, from contemplation of high and heauenly matters.

Firſt of all, when a blinde man is led by his little lad along the ſtreets, he is free from beholding a multitude of counterfeited monſters: people but halfe made by nature, a thouſand toyes on their heades, their bellies all buttons, holding vppe their noſe and chins like puppets; with other ſuch like vaine heads, ſo miſhapen and deformed, as *Octauianus Auguſtus* would call, the very ieſtes and mockeries of Nature. He is free from ſeeing ſo many troubled with palſies, leproſies, dropſies, goutes, falling euilles, impotent with botches, biles, ſcabs, blaines, ſcurffes, and ſuch like.

What ſhall I ſay of the graces, that blindnes brings to her children? not ſuffering them to taſte one only greefe or moleſtation: but giues them leiſure and commoditie of power (at their owne eaſe,) to contemplate celeſtiall beawties and excellences diuine.

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Heere of was the Philoſopher *Democritus* ſo zealous, that he made himſelfe blind, regarding firmelye and ſtedfaſtlie the ſun: that by the loſſe of his bodily eies, he might recouer better vſe of the eies of the minde, and with more eaſe contemplate ſupernatural things, which otherwiſe he coulde not ſo well intend, when he vſed the obiects of this world, which alwaies conſtrained him to continuall laughter.

Homer, as blinde as he was, was accounted & held to be the moſt famous & excellent Poet in all *Greece*. Blindneſſe neuer hindered *Dydimus Alexandrinus*, but that moſt elegantly he attained the Greeke & Latine languages: and which is more, (a thing perhaps incredible) he became very excellent in the mathematicall ſciences. Blindnes did no waie impeache *Claudius Appius*, (though he was very olde & weak) but he was daily ſeene in councell with the Senate of Rome: where moſt prudentlie hee deliberated on the affaires publique, and gouerned (beſide) with great honour, a mighty and innumerable family. To be blinde no way offended *Lippius*, albeit hee was a moſt perfect Oratour. What was it the worſe for *Hānibal*, that he had loſt one of his eyes? did he therby looſe one iote of courage, but purſued the more furiouſly vpon the *Romaines*? perſwade your ſelues, that if he had loſt both his eyes, he woulde haue beene a much more valiant Captaine. See, if olde *Tobias* (after he became blind) did feare or loue God euer a iot the leſſe, then he did before.

It was my chance one day to reaſon and conferre priuately, with certaine of mine acquaintance that were blind, and I remember, that one among the reſt,

who ſometime had beene a dealer in merchandiſe, ſware and auouched faithfully vnto mee : that his blindneſſe did no waie grieue or offend him, but hee the more highly thanked God therefore . Becauſe (quoth he) my ſight being taken away ; I haue likewiſe loſt the offence of ſpirit, whereinto I was drawn in diuers places I frequented. And he iuſtified, that ſince this good fortune befell him, he trauailed about his affaires into *Spaine*: where he found himſelf highly contented, that he could not ſee the great vaunting Spaniard, nor ſo manye Gentlemen by the dozens, that for fiue ſhillings of yeerely rent, cauſe themſelues to be entituled, my Lord ſuch a one, or muſt bee named Knights at the leaſt.

Another tolde me, that he cauſed himſelfe to bee led into *Germanie*, about certaine buſineſſe hee had with the *Foulcres*: but neuer did he eſteeme himſelfe ſo happy, as that he could not behold the manifolde diſcords among the Lords of the Countrey, ſo many deuiſions, ſo many garriſons of Spaniards, with ſo many new imperiall cuts.

A third man told me, that he had beene in *France* about traffique of merchandiſe, where he not a little reioyſed, that he could not behold the infinite pleaders, a *Hydra* of ſuites and quarrels, the number-leſſe throng of catchers and purloiners of benefices , a world of falſe accuſers and maſqued people, chaunging as often in opinions, as they doe in habites and attyre. Then breaking forth into a great laughter, if (quoth he) I ſhould heereafter paſſe into diuers places of *Italie*, where I haue accuſtomablie haunted heeretofore : firſt of all, I ſhall no more ſee in *Roma-*

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nia and *Lombardy*, ſo many partialities of *Guelfs* & *Gibelines*, ſo many faire buildings ruined, ſo many bewtifull and goodly Citties deſtroied by factions. I ſhal no more ſee the groſſe feeding *Millanois*, the auaritious *Pauoyan*, the mutinous *Playſencian*, the fantaſticall *Parmeſan*, the graceleſſe *Cremonian*, the ſlothful *Mantuan*, nor the proud *Ferraran*. I ſhall ſee no more the prating *Florentine*, the diſſembling *Bolognian*, the glorious *Lucane*, the vſuring *Geneway*, nor the boaſting *Modenan*.

And continuing his ſpeech, he ſaid to mee beſide, that he imagined himſelfe moſt happy, that the yeer paſt hee had not beene at *Rome*, no more to note the exceſſiue pompe of infinite curtezans, who clad and decked in the habilements of Queenes, triumph on the patrimony of the poore fiſher. Likewiſe no more to behold in *Naples*, the troopes of Moores, the bands of Ruffians, bawds and brothels: the great number of knights of the broch, who al day doe nothing elſe, but walke with their noſes vppe in the wind like Plouers, as well in the fieldes as the Cittye, with white wands in their hands, ſo expecting their Fortune, to the great detriment of their followers. Nor likewiſe to ſee in *Sicilie*, thoſe great managers of iron-wheeld Chariots: who at the leaſt word offered them, will counterfeit the countenance of another chollericke God *Mars*, as if they would fight with the ſea & the fiſhes. Nor alſo to ſee ſo many fine dames, ready to be bought for a little, to paſſe the time awaye with Gentlemen.

In briefe, this good blinde man told me ſo much, and ſo ſweetly lulled me aſleep with his words, as he

well-neere made me of the minde, to plucke foorth mine owne eies: for the greefe I haue to beholde in *Venice*, ſuch a crowde of nice darlings: in *Padua*, ſuch indiſcreet lookes: in *Vincenza*, ſuch beaſt-like demeanour: in *Treuiſo*, ſuch diſordered libertie: at *Verona*, ſuch frantike fury; at *Breſcia*, ſuch miſerable auarice; at *Bergamo*, ſuch ſcrupulous countenances, with ſundry ſuch like qualities in other places.

Of force then muſt they that are cleere ſighted, behold ſuch things, as would enforce ſtones to ſtarte out of the walles, by the great deſpight and greefe they bring to men. In witneſſe of the holye man, who being newly become blinde, by chance happened to meet on the way, with *Arrius* the father of heretiques: and hearing among other talke, that *Arrius* greeued for the accident befalne the good man, the blinde father thus anſwered. That it was needeleſſe for him to greeue ſo much, becauſe (quoth hee) for this blindneſſe I highly thanke my God: were it not in any other reſpect, but only that I may not ſee thee, that arte ſuche a wicked enimie to God. Saide not good *Iob*, that hee had made this couenant with his eyes, that they ſhould content themſelues with looking vppon one onely woman, and not to gaze after any other?

Hence it is, that the Prophet complained ſo much, that his eies robbed frō beaſts, ſaying: death entered into his heart by the windowes of the body, which are the eies, ſeruing to ouerthrow mans vnderſtanding, whereto ſuddenly they repreſent and deliuer (without finding any hidden ambuſh) all that they ſee and perceiue abroad. And when they looke to

vanity, liſten what the gentle Poet ſaith: So ſoone as I had ſeene, I was loſt.

How happened it to the holy Pſalmiſt, when by the very ſeeing of *Berſeba*: he was ſo ouercome with burning and laſciuious regarding her, as he wanted not much of incurring the daunger of death? The Euangeliſt exhorteth vs, to plucke forth our eyes, if they doe ſcandalize or offend vs: and when is it that they doe not both theſe to vs?

If I would ſeeke further for the benefites of the blinde, I ſhould finde an infinite number. Firſt, they haue no need of ſpectacles, wherewith to ſee ſmall thinges, nor of eye glaſſes, otherwiſe called Bernacles, when they trauell in windie weather. In Winter they need not feare, that the ouer-much whitenes of the ſnow, will hurt or offende their ſight. They are free from ſubiection to eie medicines, which they haue need to practiſe, that are ſubiect to the eyes inflamation, to the dilating or inlarging the apple of the eie: to helpe the diſeaſe called *Scotomie*; or when all things in view ſeeme to be rounde: for illuſions: the eye-gellie: the web, pearle, teares fiſtula, rheume, bleared eies, and other ſuch like diſeaſes. They haue no need to diſtill the waters of Fennell, Sage, Veruaine, or Eye-bright. They need no Aloes infuſed in wine, or prepared Tuthie, the whites of egges beaten in roſe water, nor pilles for the ſight.

Wherfore I conclude, that it is better to be blind, then to ſee neuer ſo well: becauſe the blind ſees nothing that afflicts or torments them; where contrariwiſe, the beſt ſighted haue ten thouſand obiects, that moleſt and offendes them without pardon: which

doth purchaſe to them ſo many anguiſhes, & brings them into ſuch dangerous extreames, as they cannot well tell how to recouer themſelues againe.

How much thinke ye will it diſpleaſe a poore pilgrime, when he ſhall ſee in trauailing on his iourney, a great many hideous horrible ſerpents, creeping vipers, and ſuch like beaſtes? when he ſhall ſee vnder him quick-ſandes, quag-mires, downe-fallings, and moſt fearefull deepe places? when he ſhall meete to beard him, his moſt mortall enemie? when he ſhall ſee himſelfe mocked, ſcorned and railed at, with all vnſeemely geſtures both of mouth and hands? Poor eies, of howe many euils are ye the cauſe, through your owne curioſitie? How many follies doe ye deliuer to the moſt milde and ſimple ſpirit, only to trouble the gratious reſt thereof? What letters written, or what wordes engrauen, are by yee repreſented to the poore hart, to fill him full of all bitterneſſe? Howe many geſts and motions doe yee ſhew to the natural ſenſe, which ſoone after are the cauſe, that man liueth in no quiet in his conſcience? How many diſſimulations do ye note, aſwell in the Court, as elſewhere, vnder a counterfeit ſmile, with a calfe-like made courteſie, an Italian reuerence, a Iudas-like kiſſe and embracing, and a bare voice offering ſeruice? Do ye not then account them happy, that haue beleeued, and neuer ſeene any of theſe things? Vpon theſe ſpeeches and reaſons, produced on my behalfe, I leaue ye Gẽtlemen to ſet downe ſuch iudgement, as to you ſhall ſeeme beſt: aſſuring my ſelfe very confidently, that after all conſiderations, ye will not diminiſh any part of my due right or equity.

For the Foole.

Declamation, 5.

That it is better to be a foole, than wiſe.

ALbeit the like matter which I am now to proue and defende, hath beene already by two excellent men, deliuered in this honourable aſſemblie, and by them deliberated on to their aduantage: It may pleaſe ye yet not to thinke it ſtrange, if in regarde of the occaſion, which this day offers it ſelfe, I come as now to gleane and gather after them gone before, if ſo be I can finde any thinge by them left or omitted, either as vnaduiſedlie, or elſe if perhaps they had not prooues ſufficient readie at hand to exchange in the cauſe.

For the firſte aduertiſement, I will vſe the aduiſe and opinion of the auncient Philoſophers, which was, that to liue ſecurely in this world, they thought it beſt to vſe the counterfeit ſhadowe of a foole: and they ſaide, that euen as he who hath ſome meane to counterfeit well a Prince, Lorde or Gentleman, can

doe no leſſe for the whyle but enter into the ſame trauaile, ſolicitude, cares, paines and greefes, as the perſon he imitates is ſubiect vnto : ſo hee that in this world, will ſometimes cunningly diſguiſe himſelfe with the maſque of folly, as one may perceiue nothing elſe by him, but euen natural foolery : (cannot in ſo dooing) but participate with the happy partes and conditions of a foole, which are of ſuch ſort, as the very richeſt and beſt pleaſed in this worlde, are not in any thing like, or to be compared to them.

Witneſſe a braue Gentleman, a younger brother, who by miſhap, that his elder brother woulde not impart liuings reaſonably with him, became a foole: during which Fortune, he had this imagination, that all the ſhips which daily arriued in the Port of *Diepe*, were his owne. By meanes of which perſwaſion, ſo ſoone as he vnderſtoode of their comming thither, he would walke before them a mile and more on the land, vſing ſuch kinde and cheerefull geſtures to thē; as by his words he ſeemed to thinke and aſſure himſelfe, that all the marchandize on boorde in the Hauen, appertained to himſelfe. The like woulde hee doe, when any ſhips departed thence to Sea, eyther for *Flaunders*, *Spaine*, *Portugall*, *England*, or any other countrey : he would vaile his bonnet to them a farre of, recommending them to God, wiſhing them faire winde, a good voiage, and ſpeedy returne. His euill hap at length was ſuch, that his brother (in this time of folly) returning from the warres at *Bologna*, and ſeeing his brother come thus before him, with ſuch new manner of ſalutations : greeuing (as I thinke) at this his happy ſtate of life, hee deliuered him into

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the handes of the moſt skilfull Phyſitians he coulde finde in the countrey, by whoſe induſtrie, the happy foole returned to his former diſpoſition of good ſenſe: which made him afterward offended with his brother, becauſe he had depriued him of ſo great recreation of ſpirit, which he confeſſed he receiued in his pleaſing folly: whereof he yet hauing ſome ſmall remembrance, affirmeth, that neuer before, or ſince that time, he liued more ioyfully, nor better agreeing with his owne mind.

In like manner, is it not a thing highly to be commended, to ſee a man of meane and baſe condition, among the inferiour and abiect ſorte of people, by vertue of this braue kind of folly, to enter into ſuch an humour; as to weene himſelfe to be a Pope, an Emperour, a King, a Duke, or ſome great Prince or Lord? And withal, to feele in his heart, the ſelf-ſame affections and contentment of mind, as accuſtomablie are felt by ſuch, as truely are conſtituted in thoſe high dignities?

Hereof may beare record the Lackey of a Gentleman of *Aniou*, who by the aide and comfort of his fortunate folly, imprinted in his minde the pontifical dignitie: for the adminiſtration wherof, at a certain hower of the day, which he had obtained by licence of his maiſter, he would locke himſelfe apart into a chamber, with his confederates and inſtructed companions, who notwithſtanding they mocked him, yet tooke great pleaſure therein: and there, (after his owne mind) would he appoint a Conſiſtorie, (lyke vnto little children, that in their paſtimes doe counterfeit the actions of the very greateſt perſonages,)

diſpatch Bulles, giue beneſices, create Cardinals, ſend embaſſades, in briefe, he would doe al that he imagined beſeemed a Pope: and when the houre was expired, he would returne to his wonted ſeruice.

Thinke ye that he which walked thorow *Paris*, & notwithſtanding he was all dirtie bedagled, yet ſuppoſing himſelfe to be a Cardinall or Legate, deſerued no eſteeme in his owne conceit? Hee that named himſelfe to be a Prophet? He that preached & wrote himſelfe the father of *Caine*? He that ſaide he was of the lynage of *Zabulon*? And another, who with his Scepter & Crowne of gold gliſtering, thought himſelfe to be an Emperour? Thinke ye not (I ſay) that ſuch as theſe are highly contented in minde, & more (perhaps) then if they were ſuch as they ween themſelues to be? What thinke ye of *Villemanoche*, whoe expected the kings daughter in marriage, and would complaine in all companies where hee came, what wrong was doone him, in that they delaied his marriage ſo long? Deeme yee not ſuch fooles haue as much, or rather more pleaſure in theſe imaginations, then ſuch as rightlye are placed in thoſe dignities? They haue as much by theſe meanes, in that they partake not in the moleſtations, which ofte are found in the high eſtates of great perſonages, being not trobled with gouerning the traine belonging to theyr huge houſes.

I cannot well conceiue the cauſe, why ſome are ſo ſuddenly waſpiſhe, when they are called fooles: it may be ſaid, that they forget the number hath beene alwaies infinite, wherby ſome haue dared to affirme, that this worlde is a very Cage or mine of ſuch people.

ple. And if all they which holde of that race, would ſuffer themſelues to be written in the rowle or paper belonging to the Prince of fooles, or bee regiſtred in the Abbey of theſe happy people: there ſhould not neede ſo much ſtrife and lawe, for calling one another ſot or foole.

For inſooth, it is a name that may beſeeme the very greateſt and wiſeſt in the worlde: yea, were it to the great king *Salomon*, who albeit he only among the Hebrewes bare the title of wiſe: yet beſide that, hee well deſerued the name of a foole, when he ſacrifiſed to Idols, and entertained ſo long ſuch a great number of Concubines. Alſo, of this name were capable the ſeuen Sages, whom ambitious and lying Greece vaunted to bring forth and nouriſh: their actions and behauior *Cicero* affirmeth, that whoſoeuer will lightly runne ouer and cull them out, ſhall finde them to be more full of follie then wit.

How many haue beene ſeene ſince the Creation of the worlde, that haue eſcaped infinite daungers, only by counterfeiting folly? What might they more haue doone, if they had beene fooles indeed, when the onlye ſhaddowe was to them the cauſe of ſuch good? How many haue we knowne and heard of, that haue beene abſolued of theftes, murders and other miſdeeds, by ſuppoſition that they indeed were fooles? Thinke yee that heauen dooth cuſtomablye giue, ſo faire and excellent priuiledges to others, as to people diuine and celeſtiall?

The further I wade in contemplation of follie, the more pleaſing I finde it, and garniſhed with all faire commodities. See howe a foole troubles him ſelfe

with a kingdomes affaires, or fortifiyng of a Cittye. See what paine he puts himſelfe to, in gouerning an houſholde, or pertaking with one Prince or other: yet notwithſtanding, we ſee ſuch as are eſteemed the wiſeſt, to iniury themſelues heereby, and wexe very olde with ſuch moleſtations of the minde. May it pleaſe ye to vnderſtand the difference, which I finde betweene the foole and wiſe man? Regard the paſſions and affections in them both. Firſt of all, the foole is not any thing curious in his meate or drinke, neyther cares for fine decking and clothing himſelfe: they whom we call wiſe, neuer haue enough, and neuer are ſatisfied with the goods of this world: neither can all humane induſtry, or the very goddeſſe aboũdance with hir great Cornet, ſuffice their inſatiable deſires.

Now iudge hereby, which of theſe two come neereſt the obſeruation of Gods commandement: who forbiddeth vs in his Goſpell, not to be carefull for our food or raiment. Beſide, the foole makes no eſteeme of honours and worldly dignities: he contemns great preheminences, refuſing the places and ſeates honourable in magnificent companies. Contrariwiſe, they that holde themſelues ſo wiſe, ſeeke nothing at this day but worldly honour. And to attaine ſuperiour dignities, they feare not to endure heat or cold, they forget the diſcommoditie of great trauaile, as alſo loſſe of reſt by day and night, to the hazard oftentimes of their liues ſo deerely beloued, and by them held in ſuch pretious account.

The foole feeles not himſelfe prouoked with ſo many pricks of Fortune: he meddles not with fights

or

or combats : he hath no Lawe-pleadings, nor quarrels, wherby to get or defend his goods: he hath not ſuch paine in attending on the Court as others haue, to be entertained by one or other : he yeelds not himſelf (for the miſerable requital of two or thre crowns) a buckler to ten thouſand bullets of ſhot, muſquets or harguebuzes : he breaks not his neck in riding poſt after offices, benefices or confiſcations: he languiſhes not in purſuing the loue or fauour of Ladies : hee paies no taxe or tribute : laſtly, he is not ſubiect to any one, but liueth in perfect franchiſe and liberty. He is permitted and licenſed, to ſpeake what himſelfe thinks good, touching the dealings of Princes & priuate perſons, without encurring thereby any danger of impriſonment or corporall puniſhment. He hath no need of Rhethoricall cunning, to make him ſelfe attentiuely liſtened vnto; but beſtowes on each one the ioyous paſtimes of his meriments.

I ſtand in need of a whole ſourſe of eloquence, wherewith I might thorowlie paint foorth and diſcipher, the honeſt vertues of moſt pretious follie: the contrary whereof, hath beene cauſe of the puniſhing of an hundred thouſand iniuries, and of ouerthrowing the intelligence and actions of many great perſonages. I find, that Fortune hath euermore beene very carefull, in beſtowing perticular aide vpon fooles, and defended them (as her moſt deere children) fró infinite perils and dangers.

Likewiſe wee ſee by experience, that the greater part of fooles liue longer and more happily, then the wiſe doe. Wherefore ſhould we thinke this to be ſo: but becauſe they giue not themſelues to any melan-

cholie, neuer meddle with Lawe-cauſes, debates or quarrels, neither molleſt themſelues with matters publique or priuate: which makes me ſay and affirm vnto ye, that folly (euen as Poeſie) is ſomewhat celeſtiall, and filleth the hartes of her children, with a certaine ſpirite of propheſie and diuine furie: by meanes wherof, they ſeeme agreeable to euery one, and purchaſe very great eſteeme and fauour in the eies of Princes.

You ſhall finde by experience, that many great & wealthy Lords, turne their faces from company and conference with wiſe men, yea, ſuch as are ſaide to haue the greateſt learning: that they may intertaine pleaſure with a foole, and commune familiarlie with him: yea, ſometimes they will leaue their beſt and moſt auncient ſeruantes or fauorites, to delight and beſtow countenance on the firſt foole that comes before them.

Is it not maruellous, that we ſhall neuer ſee a man of great knowledge indeede: but hath ſome part of this pretious folly in him? Though ye woulde produce neuer ſo many learned men, or of what profeſſion elſe ſo euer ye pleaſe: be they Philoſophers, Orators, Painters, Statuaries, Muſitians, Builders, yet they haue ſome taſt heereof, and generally all people of learning whatſoeuer. Where ſhall yee finde one ſingular Poet at this day, that doth not participate in this folly? Euery one knoweth, that the Poet deepeſt skild therein, is accounted moſt excellent. And if the greate Philoſopher *Plato* had not had, more then a reaſonable portion of this diuine folly; thinke yee that he had deliuered ſo many faire & excellent matters,

ters, which we haue at this day after his maner? And yet you are aſhamed, to be accounted or called fools.

The inuenter of the Italian Cardes, whereat they haue a play or paſtime called *Tarault*, did (in my cõceit) very ingeniouſlie, when he put the *Deniers* or monyes, and *Baſtons* or clubs in combate togither, as the very encountring of force and iuſtice. But yet he deſerued more praiſe, for giuing (in this play) the moſt honourable place to the foole: as we do to the Ace, which we ſhould rather call *Nars*, that in dutch ſignifieth a Foole. This deuiſer well noted the great ſeruitude, whereto they moſt commonly are ſubiect, that couet a place among the very wiſeſt: for it behoues them to haue ſo many diſcretions, ſo manye reſpects, ſo many conſiderations, (wherwith the happie foole neuer troubleth himſelfe;) ſo that they are conſtrained oftentimes, to ſubmit themſelues, and continue like countenance, and daily (againſt theyr natures) to ſeeme graue and ſeuere.

The Foole doth not repoſe any confidence in his owne wiſedome, neither hath recourſe to the ſubtletie and deceits of this world. He neuer reſts himſelfe on the ſupport and fauour of other, whereby anye harme may happen to him: for God hath him in his cuſtodie and ſafegarde. Which is a worde, whereat (our *Catoes* at this day) will eaſily enter into choller. But they muſt lightly paſſe it ouer, and by conſtraint of verity confeſſe it true (if they will giue but neuer ſo little regarde to the holy Scriptures:) there they ſhall finde, that the wiſedome of this world hath byn more ſharpely taxed, and with more greeuous arreſts condemned, then folly. And yet our bold ouer-wee-

ners, will goe contrary to this diuine word: to take part with that, which God the Creator, not onelye hath reproued among men, but likewiſe greatly hateth.

I finde that the very greateſt, and moſt renowmed Nations in *Europe*, haue (long while ſince) gotten ſome title or marke of folly. To beginne with the *Gaules*, did not Saint *Paule* call them fooliſh *Gallathians?* Albeit the proweſſe and ſtrength, which they haue daily ſhewen in deedes of Armes: may ſufficientlie teſtifie from Eaſt to Weſt, yea, euen to the *Antipodes*; at the ende and limits of which regions, hath their Enſignes beene moſt brauely diſplaied. The *Portugals* by their haughtie enterpriſe (who notwithſtanding haue beene reputed fooliſh) paſſed ſo farre as the *Indiaes*: where with loſſe and damage of their men, they conquered many places in thoſe Countryes, and got by theſe meanes, the commoditie to traffique with many places, before not inhabited.

This is it which makes them ſo proud in the trade of merchandiſe, and brag of the excellencie of their *Liſhbone*, enritched with ſo faire a port of the ſea, alſo two ſo wel proportioned mountaines, at the entrãce, and the floud with golden ſandes. As for the *Germaines*, it is well knowne that they haue a large ſhare heerein: eſpecially they, who (in imitation of women or children,) ſo often change into many opinions, and maiſters ſeruices. For this it may be ſaide, that *Cæſar* in his Commentaries did them not ſo much honour, as to call them valiant champions, or prudent in affaires of warre.

If we will paſſe ſo farre as into *Italie*, we ſhall finde many

many goodly and noble Cities among the reſt, that ſerue as great or very faire Cages, to fooles of all faſhions, and that they are (in fauour of ſuch an eſteemed matter) the moſt honourably ſcituated in al the Countrey; and by the great number of fooles contained in them, they are diuinely embelliſhed and inritched, with the very cheefeſt excellencies, and noble priuileges that can be deſired. That this is true, let vs conſider the excellent ſcituation of auncient *Sienna*, for the honeſt libertie wherof, the King (not many daies paſt) ſo earneſtlie trauailed. You ſhall there beholde, as a matter of antiquity (to preſerue fooles in health) erected a pleaſant & beautiful building, enuironed with the moſt ſweet and gratious aire in the world, garniſhed with rich and honourable lodgings: villages neere hand of great receit, naturall Bathes very pure and healthfull. Moreouer, as with men, ſo is it well furniſhed & adorned with Ladies gentle and courteous, young people ſo well diſpoſed as may be, good muſitians and Rhetoricians, as any cittie elſe thereabout: except the ancient Vniuerſitie adioyning, and the newe Academie of the *Intronati*, who by the meanes of their ſo highlie fauoured folly, do (in time of peace) thinges of incomparable pleaſure and recreation.

What ſhall I ſay to ye of *Parma*? where to maintaine fooles in paſtimes, is a very faire plaine of graſſe, rounded & neighboured with many pleaſant mountaines? How fertile is it likewiſe of noble and puiſſant families, and couragious ſouldiours; whoe by vertue of their ſingular follye, beeing aſſiſted with the aide and ſuccour of the French, are redoubted

and feared of all their neighbour countries? I will hold my peace of the *Parmeſane* cheeſe, whereof, notwithſtanding that I haue taſted, yet I cannot forbeare but ſay in my hart: that if for that meate our Father *Adam* had tranſgreſſed, in my conceit hee had beene ſomewhat excuſeable, nor ſhould I (after taſte thereof) haue any deſire to the *Nectar* and *Ambroſia* of great *Iupiter*.

O how they of *Verona*, *Breſcia* and *Venice* were beholding to worthy folly, when they made anſwere to K. *Lewes* the twelfth, that they were wiſe inough: whereby they conſtrained him, to ſend them ſo many French-men as were accounted fooles, becauſe their wiſedome and magnificence, knew not how to reſiſt th'others forſe & proweſſe. So were the fools of the ſaide king, Regentes and maiſters ouer the wiſe *Venetians*, as before they had been ouer the *Genewaies* & *Millaineſes*: & as long time before that, the fools that were led by the great Frenche Captaine, were maiſters ouer the mighty and wiſe *Romaines*.

Too long woulde the rehearſall be, of fooles and Arch fooles, that are to be found encloſed within the Citties of *Italie*. Wherefore to finiſhe this diſcourſe, I will thus frame my concluſion, that fooles ought to be ſingularlie eſteemed and commended: bicauſe God doth them ſo much fauour, as hee hath choſen (by them) to confound and ouerthrow the wiſdome of this world: withall, that the moſt noble Citties & puiſſant Nations, ought to be eſteemed much more for folly, then wiſedome.

For him that hath loſt his worldly Honours and *Preferments.*

Declamation, 6.

That a man ought not to be greeued, though he be deſpoiled of his goods and honours.

I Am not a little abaſhed, for what cauſe the noble men of our time, make ſo much adoo, and mooue ſuch quarrell and contention, for the loſſe of their fraile and ſlippery eſtats: ſeeing it followeth vpon neceſſitie, that one day they muſt needes be diſpoſſeſſed and taken from them, if not by force, yet by the meanes of death, who, of his owne nature, impoſeth an ende on all things. And I ſee no cauſe or reaſon, why they (being ſubiect to ſo many humaine paſſions and fortunes, as euen the very pooreſt & baſeſt condition in the world:) ſhoulde preſume and hazard themſelues, before ſo manye perſons, (of greater valour perhaps then themſelues) for aduancement and ſuperiority, and yet they take ſcorn to be made of like mettall as they are, to whom

by right of nature, they are altogither equall & semblable.

An excellent Philosopher, and of very great reputation in his time, maintained, that the rich hadde euer some occasion, to contend with their riches and temporall goods, as also beautifull persons with their bodilie graces : But the greatest and most excellent contention, that men ought indeed to haue among themselues, were to striue, who should surmount ech other in gentlenesse and honestie: and the very highest preheminence, that should bee sought for in this world, were to entiie one another, who shoulde bee most liberall, courteous and affable.

For this cause, *Diocleſian* was praised & esteemed, among the wise men of his time, when by his modestie, he deigned to make refusall of the *Romain* Empire, which then was farre greater and better prouided, then euer it had beene before : in imitation of whom, many other great persons, haue since beene moued to doe the like. Such an one was the Vnckle to great king *Charlemaine*, who became a Monke at *Mont Cassin*, where hee liued the remainder of his yeares, most holy and religiouslie : drawing (by his example) to the like, many Barons and great Lordes of the Realme of *France*.

Antiochus King of *Syria*, being by the *Romaines* depriued and deposed from the iurisdiction which he had by the mountaine *Taurus* : came and rendered sollemne thanks therefore to the Senate, commending them ; because heereby he found himselfe well deliuered and disburdened, of such a great & weightie molestation. *Heracleus* and *Galerian*, in like manner

ner eaſed & diſcharged themſelues, from the ſuperioritie & rule they had ouer the people: & gaue their delight altogither to the pleaſure of husbandrie. And why hath not the like minde continued ſince then, in the harts of our Noble men to this inſtant? What mean our wiſe men, that they diſſwade not the fanſies of great Lordes, from this endleſſe heate and deſire of rule; which bringeth nothing elſe therewith, but an ouer-feruent and ambitious will? That it is ſo, looke where ſuch couetous and ambitious men beare ſway: there is ſlender iuſtice, the rich eate the poore, and the Nobles out-rage the Peaſants.

The Inhabitants of the Iſle *Taprobane*, hadde (in mine opinion) a very worthye and commendable cuſtome, when they vſed to elect for their Prince and Gouernour, ſuch an one among them; whom they had knowne and had proofe of a long time, to bee a true deſirer of the profit of their weale publique: and him likewiſe, by right and ſemblable order, they would againe deiect and depoſe, if by any meanes he ſwerued or changed from his right courſe. I haue heard, that they of *Dace* and *Bohemia* went very neere this cuſtome: but it came to paſſe, that ſince thoſe times, they coulde not make choiſe of any better. I could wiſh, that ſuch as deſerue the gouernement of Signiories and common weales, ſhoulde be drawne and compelled thereto (as it were) perforce: and by the ſame meanes, the gate to be barred againſt couetouſneſſe, greedineſſe, ambition, violence and deceipt.

But what makes me ſpeake thus? Marie becauſe I haue knowne in *Italie*, certaine Lordes & gouernors

of the people, to lead their liues after a very ſtrange courſe or manner, bearing capitall hatred to their poore ſubiects: Lords that haue had no other care, but heere and there licentiouſlie to reuell, and diſhonour the very honeſteſt maidens in their iuriſdiction, drawing them violentlie (by meanes of certaine ruffians, which they entertaine as hounds onely for this vile purpoſe) forth of the beſt houſes in their townes and Cittyes.

Poore blinde men, deſtitute of naturall ſenſe, is this the manner your elders taught ye, whereby to rule and guide your ſubiects? Was it thus, that the good Lordes of times paſt, the vertuous Princes, as well Eccleſiaſticall as ſecular (whom *Homer* woulde ſo honourably call, paſtors of the people) were wont to doe? This ſo beaſt-like and diſhoneſt cuſtome, doth it any iote ſauour of true Chriſtianity? They are no paſtors that commit ſuch inſolencies: they are rauening wolues, and deſtroyers of all humane ſocietie.

Some are to be found in *Italie*, and elſe-where, to whom is publikely giuen this faire report, that they dilligently enquire after their people, not to chaſtiſe or reforme their vices and bad behauior: but contrariwiſe, to enquire ſecretlie, who amongeſt them hath the beſt purſſe, and after knowledge thereof, ſeeke ſome couerture to make them loſe their goods: ſubborning falſe witneſſes againſt them, who without any reaſon, ſhal enforme falſe plaints or quarrels againſt them: or elſe by greeuous iniuries and outrages, prouoke them to vndertake Armes, where likwiſe, falſe villaines (appointed for the nonce) taking

ſome

ſome intended cauſe of offence, preſently informe or complaine againſt them, and hauing ſeazed on their bodies, afterward (by theſe means) their riches comes into the Lordes hand, who (vnder coulour of iuſtice,) cauſeth them to be condemned by Iudges, in greeuous paines and amercements: ſo getting ſubtillie (yet with ſome colour of excuſe) their goods, by way of confiſcation. Crueltie well beſeeming a Tragedie, and which (ſince the creation of the world) was neuer the like heard of.

A Baron of *Lombardie* one day made this brag, as for a great proofe and example of his ſingular vertue & proweſſe; that (not long before) he had gotten the ſpoile of one of his mightieſt ſubiects, emptiyng his Garners, ſeazing on his goods perforce, proceeding euen to the impriſonment of his body. The matter obiected againſt him, (by forged witneſſes at the Lordes appointment,) was, that he had runne the Hare, and flowne the Partridge vpon his land: albeit the poore honeſt Gentleman, was more readie to chaſe a good piece of Beefe then Hares, and had neuer run (farre or neere) after ſtrange beaſtes or birds. Yet notwithſtanding this good deed, the honeſt minded Baron (which matter moſt of all diſpleaſeth me) would make profeſſion of ſanctitie, religion and deuotion.

Lord God, that thy patience is thus great, nor is it without great reaſon, that thou art called full of patience and longanimitie: ſeeing that ſo ſweetly thou endureſt the dealings, of theſe ſo cruel and inſupportable monſters, brought forth & borne on the earth, only to conſume and deuoure thy poore people. Aſ-

sure ye, that I haue seene in the kingdome of *Naples*, many monsters of this fashion and nature, hauing harts like Lions, and nailes like Griffons, to whome nothing seemed impossible, concerning inhumanity and impietie.

And with these few examples, I am constrained to content my selfe, without spending time to bring ye other proofes, for defence of this present occasion: because the greefe I both find and feele, in rehearsing these enormities, driueth me into ouer great affliction, making my hart so weake and feeble, as all the residue of my vitall powers want their helping vse.

Now in truth let vs thus reason a while. What is he who will denie, that such deedes and behauiour of life, is not sufficient to prouoke the anger of God against vs? And to cause, that those Lordes, through long space of time, that they haue thus ruled & held their places, should in a moment be elsewhere transported? Thinke ye, if the very greatest Lordes, aswel spirituall as temporall, woulde at this daye doe their endeuour, and employ themselues night and day (as best beseemes them) to well gouerne and admonish their people: wee shoulde finde such a number of men, to couet and reach after kingdomes and Signiories, as now we doe? and such as are so mal-contēt, to be depriued of their great charges and vexations, as now with greefe we may behold?

It is then (in conclusion) great folly in any Lord, to be displeased or offended at the losse of his honors and liuings: but rather with such fortunes he ought to reioice and be glad, as being (by so good occasion) discharged of a burden so greeuous and heauy.

For

For this is my opinion, that it were better for him to loſe his worldly eſtate and dignitie, then himſelfe to be thereby loſt and deſtroied for euer.

For Drinkers.

Declamation, 7.

That Drunkenneſſe is better than Sobrietie.

I Did heeretofore (ſo breefely as I could) deliuer vnto ye, the great excellence and noble nature of wine: that I might afterward inferre, in what great honour & reputation he ought to bee, that eſpeciallie loues it, and longeſt continueth in delight thereof. And albeit it ſeemeth to many, a verie hard and laborious enterpriſe, by reaſon of the abundance of good wordes and well conuaied language: wherewith it is neceſſary they ſhould bee thorowlie furniſhed in ſuch a cauſe: yet neuertheleſſe, will I boldly deliuer my opinion, though I am vnfurniſhed of that diuine furie, which ordinarilie worketh marI.2. uellous

uellous matters in our spirits; whereof (in this need) might I receiue neuer so little fauour, I should farre better satisfie your desires, that are bent with attention, to heare what I can say in this matter.

To proceed in our discourse, I finde that the great vertue and excellence of wine, hath beene of our elders so intirely known and approued: that the highly esteemed *Asclepiades* did it so much honour, as to couple the faculties and vertues thereof, with them of the very cheefest Gods. Which is agreeable with the consent of holy scripture, whereby was autenticallie pronounced, that wine was sent to men, as by the especiall grace and immortall gift of God, therewith oftentimes to refresh and recreate their spirites, ouer much weakened and trauailed with long cares, which they suffer continuallie in this worlde. And heerewith altogither agreeth the opinion of good *Homer*, in many places of his diuine Poesie. And whosoeuer shal require of me greater proofe & assurance, I pray them to consider, how that truth it selfe (which is the thing that hath, and yet at this day doth ouer-rule the greatest case in the world) from all antiquitie, holdeth principall consent with wine. This is it which made place for the auncient prouerbe, knowne sufficiently of euery one, that in *Wine is truth to be found*: wherein fooles, children and drunken men, are most accustomed to display it.

Wherefore I cannot sufficiently maruell, at the great fault of learned *Democritus*, who would sometimes maintaine, that truth lodgeth her selfe in the bottome of a well: this is greatly against the aduise and opinion of all the Greekes, which euermore defended,

fended, that her lodging continually was in VVine. VVhereto very well conſenteth *Horace*, one of the moſt excellent Latine Poets; who ſo ſoundly confirmed this matter in his learned verſes, made and compoſed by the helpe of this ſweet liquor, wherewith his ſtomach ſo plentifully abounded, as hee coulde deliuer it backe againe forth at his eies. To the ſame purpoſe, the great Philoſopher *Plato* would prooue and maintaine, that wine was a very firme and ſure foundation of mens ſpirites: by the fauour and vertue whereof, I may eaſilie coniecture, that he founde the inuention of his goodly *Ideas*, of his numbers, and of his lawes ſo magnificent: alſo that with the aide of this ſweet drinke, he ſpake ſo deepelie on the gratious argument of loue, and likewiſe diſpoſed his ſo well ordered Common-wealth. VVithall, he defended, that the Muſes flouriſhed farre and neere, in the very ſmell of *Bacchus* liquor: and the Poet that drunke not profoundly therof, could frame no verſe excellent, high-reaching, or of good meaſure.

But leauing verſe and Poeſie, let vs come to the kind drinkers of cleere water: I would willingly demaund of them, what good they can receiue in this world, by vſing ſuch an vnſauorie drinke? In the firſt place, how can a drinker of water well accompliſhe houſholde dutie: when the naturall ſeede is more moiſt then any thing elſe, and leſſe ſtrong for the procreation of children? VVhich is the cauſe ſuch people are alwaies weake, feeble, ſicke and colour-leſſe. Likewiſe, yeneuer ſawe a drinker of water, but was depriued of the true ſtrength of all his members, and hardie courage of hart. He hath ſo little ſtomach, &

ſo weake an appetite to digeſt his meates; as commonly his life is ſhort, or elſe vnhealthfull. For this cauſe it was, that Saint *Paule*, knowing *Timothie* (albeit he was very yong, & in the ſtrength of his age) to take delight in drinking nothing but water: admoniſhed him, to vſe therewith a little wine, if it were but for the onely health of his ſtomach, and preuention of ſuch diſeaſes, whereto (by his complexion) he was ouermuch ſubiect.

I await vpon this point, the reply of ſome opiniatiue perſon, who will tell me, that ſuch was not the aduiſe of *Ciſtus Bullengerus*, nor yet of *Nouellus Tricongius*, who dranke three meaſures of wine daily, called *Congii*, which contained three gallons and three pintes of our meaſure: for which the Emperour *Tiberius* promoted him to honour, and at the laſt made him Conſull of *Rome*. I againe replie on the contrarie, that ſuch was the opinion, of the moſt wiſe and prudent king of all auncient memorie, who ſaide in his Prouerbes, that wine comforteth and refreſheth the hartes of men: likewiſe, it is witneſſed by the cõſent and teſtimonie of all Phiſitians, as the moſt ſingular remedy to chaſe greefe from the mind of man.

But if peraduenture, ſome misbeleeuing humaniſt, will not giue ſo much credit to the worde of ſo great a wiſe man, as to the precepts of auncient Phiſitians: let him then conſider and note well, what at this day is to be found written by *Hippocrates*, *Galen* & *Oribaſius*: that wine ſerueth for a medicine to the cold and dulled ſinewes; giueth comfort to the weary and trauailed eies; beſtoweth an appetite on the taſt-leſſe ſtomach; reioyceth the ſad and afflicted ſpirites; baniſheth

niſheth the imbecillity of the members ; giueth warmth to the body ; prouoketh vrine, reſtraineth caſting; moueth ſleepe ; taketh away ill digeſtion; conſumeth moiſt humors; and maketh a kindly conſent in the bodie. *Galen* ſaith moreouer, that wine greatly auaileth againſt weariſome complexion of age; moueth the harts of men to force and proweſſe; recreateth naturall heate; and giueth vigor to the ſpirits.

O how well did that good Lady *Hecuba* (of whom *Homer* ſpeaketh ſo honourablie) knowe the pretious nature of wine: when (aboue all things) ſhe exhorted her valiant ſonne *Hector*, to cheere vp and reuiue his members, wearied by continuall trauaile he endured in Armes, with drinking of this diuine liquor? The vertue whereof, learned *Pindarus* knew well enough, which made him a peereleſſe heroycall Poet: neuer could he haue accompliſhed his ſo highe and excellent Poeme, by the vertue and goodnes of water, but changing his ſtile, into the great praiſe & noble deſcription of the vertue of wine: the chiefeſt & moſt notable men in the worlde, made likewiſe ſuch price and eſtimation thereof, as the more part of thē ioyned on his ſide, and martched vnder his Enſigne. For example, let vs remember the holy man *Noah*, who firſt planted the vine, and the fauour that hee bare to wine. Neither was it leſſe loued by *Agamemnon*, *Marke Anthonie*, *Lucius Cotta*, *Demetrius Tiberius* and their children, *Bonoſus*, *Alcibiades*, *Homer*, *Enniꝰ*, *Paccuuius*, *Coſſus*, *Philip*, *Heraclides* and many other, who (for this cauſe) were neuer reputed the leſſe wiſe or vertuous.

And if we ſhould need, to make a more ample diſcourſe on this behalfe, by ſuch nations as were addicted to this drinke: we ſhall finde, that the *Tartares* greatly ſubiected themſelues thereto: and muche more the *Perſians*, whoſe cuſtome was, to conſult of their graueſt and greateſt matters of importance, amongſt their cups and bottels of wine. And ſo were the *Germanes* wont to doe, according as *Tacitus* witneſſeth, making the deſcription of their complexions. The *Macedonians* in like manner, were beyond all things elſe great louers of wine: for whom, their Emperour *Alexander* inſtituted, the moſt braue fight of drinking with carowſing.

King *Mithridates* was greatly giuen to wine: and yet (for all that) ceaſed not to warre manfullye againſt the *Romaines*, for the ſpace of forty yeares together. I am very ſorie, that I want apte wordes, and tearmes worthye, whereby to expreſſe the ſingular vertue, which wine of it ſelfe beſtoweth on the harts of men: I am well aſſured, that if I could recount them all vnto ye, they would driue ye into no little maruellor admiration.

But ſay now in ſooth, doth not wine deſerue ſupreme praiſes, in making a ſluggard or groſſe conceited perſon, to become a ſweet, pleaſant and affable, man? A Lourden or lobcock, to be a man apte and skilfull? Of a coward or faint harted crauen, to make a man hardy, bold and couragious? who (without this meane) ſhould finde himſelfe alone, and euen ſtarke naked, as it were, though he be engirt with a thouſande other defences. Hath not *Greece* by the meanes of wine, wunne fame and honour thorow all

Europe?

Europe? And in like caſe *Bohemia* and *Germanie?* what ſhall I ſay of *Polonia*, and generally of all *Dalmatia?* What is ſpoken of *Italie*, I will referre my ſelfe to the report of *Plinie*, who writes, that drunkenneſſe raigned there in his time in ſuch ſort: as they would not only drinke themſelues vnderfeet, but likewiſe compell their horſes and mares to drinke wine vnmeaſurably: ſo much was drunkennes (through all parts of the world) praiſed, celebrated, and helde in ſuch account and eſteeme, as he that would not be drunke, at the leaſt once a moneth, was not reputed a friendly companion.

Yong *Cyrus* would needes be accounted worthie to rule, becauſe he eſpeciallie, vndertooke to drinke a greater quantitie of wine, then any other in his kingdome: yet felt he not therby any perturbation of ſpirit. *Plutarch*, in the life of *Licurgus*, giues this good note to the *Spartanes*, that it was a cuſtome amongeſt them, to waſh their new borne childrens noſes and eies with wine: to make them more ſtrong, healthfull, and the better able to endure all paines whatſoeuer. Infinite power of wine, in howe many kindes doeſt thou ſhew & deliuer thy ſelfe helpeful to men? wel haſt thou acquainted them with ſufficient proofe of thy vertue, when the very leaſt part of thy power, can abate and vtterly deſtroy the ſtrength of deadlie Hemblock.

Wherefore doe ye thinke good *Heſiodus*, recommended and enioyned by his learned verſes, that twentie daies before the riſing of the dogge ſtarre, and twentie daies after: onely pure wine ſhoulde be drunke, without taſting one drop of water? If this

cuſtome had beene entertained and obſerued, by the greate *Lycurgus* of *Thrace*: he had not beene ſo diſhoneſtlie caſt headlong into the Sea, for putting water into his wine. To this effect ſerues vs, the opinion of *Celſus*, a very excellent Phyſition, who among other precepts, ordained (touching the gouernment of health) to drinke ſometimes beyond meaſure. And to proceed a little further, let vs conſider, how many profitable medicines, bathes & emplaiſters are made with wine: and the *Hircanes* would waſh the bodies of their dead with wine, either to purifie them, or perhaps, becauſe they imagined, that by the vertue of this good liquor, they might be recalled or brogh to life againe.

Maruell not then if good drinke bee pleaſing to common people, ſeeing we finde, that the verie wiſeſt and beſt learned, haue alwaies maintained the lawe, held and allowed among the Greekes in theyr meetinges and banquets, which was: that ſo ſoone as any one came among them, during their feaſt time, they would conſtrain him to drink, or get him gone: which yet at this day is obſerued in *Germanie*, if not of all, yet at the leaſt of the greater number.

I will not blab, that the puiſſance of wine had ſomtime ſuch authoritie: as to make the *Seneſes* take Armes, and thereby to obtaine ſuch victories, as are worthy to be regiſtred in perpetuall Annales. Nor will I tell, howe in the yeere of the foundation of *Rome*, three hundred and eighteene: *Lucius Pyrrhus* was ſent againſt the *Sarmates*, whome by the aide of wine onely, hee conquered, made ſubiect, and yeelded tributarie to the people of *Rome*. Wine was afterward

terward in ſo great reputation with our fore-fathers: as *Mezentius*, to recouer onely ſome quantity ther-of for his diſeaſe (according as *Varro* hath left to vs in writing) gaue ſuccour to the *Rutillians* againſt the *Latines*.

And if it were lawfull in this caſe, to produce holy Scripture, doe we not finde, that our Lorde, at the wedding in *Cana* of *Galile*, miraculouſlie vouchſafed, to change water (being a thing leſſe good and excellent) into wine moſt delicate and pretious? VVith wine were the wounds of the poore *Samaritane* waſhed. And beſide, ſome ſay, that good olde *Abraham* made his daily offerings to God, with the beſt wine in his vaults.

I could willinglie proceed further in this matter, which eſpecially pleaſeth me beyond all other: were it not, I haue alwaies ſhunned odious prolixitie: wherefore I will ſtay my ſelfe in this place; earneſtlie entreating each one of ye, to embrace this ſo ſweete deſire of wine, and to forſake the ſimple courſe of ſobrietie, becauſe it maketh men ſo melancholy, and beſtowes on them ſuch ſlender ſtrength and vigour courage.

For Sterilitie.

Declamation, 8.

That the barren woman is more happie, then the Childe-bearing.

I Knowe not by what reaſon it ſhould be maintained, that barrenneſſe is in any ſort hurtfull or offenſiue : conſidering it is the meane, to make a ſtrange affected and fantaſticall woman, to become more pleaſing, benigne, & ready to obey hir husbād. Which contrariwiſe is not commonly found in a fruitfull woman : who neuer wanteth height of heart, and ſuch bolde hardineſſe withall, as is maruellous to note. Nor is it without reaſon, conſidering the woman beholdes ſo manie faire and pretty children, that depend only vppon hir commandement, and with ſo great reuerence obey her wordes or ſignes : heereby ſhee is puffed vppe in ſuch ſort, as ſhe thinkes ſhe ſhould not be a wife, or companion to her husband only, but indeed, Ladye and miſtreſſe ouer her houſe and familie.

And if (for example) the reports of ſundry pla-

ces

ces might ſerue, I would (aboue all other) willinglie perſwade ye to this one. That I being one day at *Lions*, deuiſing priuately with a very faire and young woman, as is the manner in this Citty heere: we entred into talke, concerning the braue faſhion of a garment, which one of his neighbours ware, and hadde cauſed newly to be made. When I gaue her councell, to haue ſuch another: ſhe began to ſigh maruelouſlie. Now I knew her husband to be rich inough, able to content her in a greater deſire, and not to giue her one, but a doozen farre better: wherefore Lady (quoth I) why ſpeake ye not to your husband, who can and will heerein fatisfie ye? She anſwered, ſhe durſt not, neither would ſhe require it, bicauſe ſhe had not yet as ſo wel deſerued: but if it pleaſed God to fauour her ſo much, as to ſende her one or twoe ſweet yong babes, ſhe ſhoulde haue the meanes to aske of him other thinges then a new gowne. It happened according to her wiſhe, that a yeere after, ſhe was deliuered of two male children at one burthen, ſo ſoone as ſhe ſaw her deſire accompliſhed: ſhe, who before had beene ſo kind and louing to her husband, began to holde all her houſholde in ſuch ſubiection, as the poore Gentleman had no better helpe, but euen to forſake his houſe: now beholde what fruite comes by this kind of domeſticall increaſe.

As for the aduantages that enſue by barrenneſſe: I finde ſo great a number of them, as it is impoſſible for me to acquaint yee with them all. Firſt of all, if thou haue a barren wife: conſider, thou ſhalt not need to doe as many doe, nurſſe other folks childrē. It ſhall not diſpleaſe thee, to heare the ſtir ſhe makes,

when thy wife is ſicke with childe: nor ſhalt thou abide the painefull trouble, during the month of her downe-liyng: nor ſhalt thou heare the cryinges and cradle-noiſe, to waken thee out of thy firſt ſleepe. Thou ſhalt bee free from the ſtrifes, and perpetuall moleſtations, of iniurious and vnnaturall nurſſes. And to conclude, thou ſhalt not feele that yrkeſome anguiſh: in ſeeing them die by thee, or in thy preſence.

Witneſſe heereof let ſerue the wiſe *Solon*, who being one day gone to viſite his friend *Thales*, that then for more quietnes of ſtudie, was gone not far off frō the Citty of *Myletum*. And ſeeing no children goe vp and downe before his houſe, he maruelled greatlie thereat, and conceiued but rudely of *Thales*, that hee hadde no care of linage to enſue him. *Thales* within few daies after, would returne the like to his companion, and came to viſite him euen in his lodging. And while they diſcourſed on many thinges, there entred to them a yong Lad (who before hadde beene inſtructed for the purpoſe by *Thales*:) he ſaid, that he was come from *Athens* to ſee the Phyloſopher, and to enquire, if he would command him any thing thither, for which cauſe he only came nowe to ſalute him. *Solon* dilligentlie enquired of him, if hee knew any matter of newes, and how all things fared at *Athens*. The yong youth anſwered, he knewe no other thing, but the death of an honeſt & wiſe yong man, for whom all the Cittie mourned and lamented at his departing; becauſe he was ſaide to be the ſon of a wiſe Philoſopher of that Cyttie, who as then was abſent, and euery one accounted well of him,

but

but his name he had then vtterlie forgotten. O poor and vnhappie father (cried out *Solon*) being mooued with feare and trembling.

Then afterwarde, cariyng ſuſpition of his owne ſonne in his minde, he could not forbeare from demaunding, if perhaps the name of the dead childes father, was not *Solon*? he anſwered, that it was *Solon*, for ſo he heard him called. Then the poore Philoſopher began to weepe, and to beate his head againſt the faire walles: ſo that if he had not ſwouned in the place, he was in danger, had the doores beene open, to haue runne into the fieldes, and there haue raunged vp and downe as madde or frantike. *Thales* ſeeing himſelfe reuenged, and that he had preuailed enough againſt him: after he had dawned him to remembrance, by the helpe of vinager and colde water, he ſaide. Now thou ſeeſt *Solon*, the cauſe which hath with-held me ſo carefully, from liſtening to the deſire of children: in that it can ſo eaſily offend the ſence of ſuch a man as thou art, whome I eſteemed the firmeſt and moſt conſtant in the worlde. Afterward, he let him vnderſtand the fallacie, to ſhew him, whence proceeded his ſlender affection to haue any linage.

I would faine learne of him, that is ſo earneſtlie this way addicted: how doth a woman knowe what her children will be, when ſhee hath brought them foorth? For but by the iſſue of women, had euer the *Romaine* Empire beene tormented with ſuch horrible monſters, as were *Caligula*, *Nero*, *Commodus*, and *Baſcianus*? Had they euer liued vppon the earth, if *Marcus Antonius*, *Domitian* and *Septimius* had not by n mar-

ried, or at leaſt had met with barren women?

Auguſtus would often wiſh, that of his wiues hee might neuer haue children, and woulde many times call his daughter and Neece two horſe-leaches, that deſtroied and eate vppe his daies, with great and extreame greefes. The ſelfe-ſame words might poor *Agripina* haue vſed, who was mother to the cruel and hated *Nero*. Likewiſe the good father to *Phraates* K. of *Parthia*, when he beheld his ſonne ſo cruelly ſlain; and at length, without any remorſe of conſcience, the homicidiall ſworde to be ſheathed, in his owne poore and ouer-wearied aged bodie.

Epaminondas, a king of ſo high ſpirit and moſt noble wiſedome, liued a long time without marriyng, when being one day reproched and bearded by *Pelops*, as in the way of reprehenſion, for making no regard of procreation of children, for aide of the common wealth, which already declined and fell to ruine: he returned him this quicke anſwer. Take heed that thou haſt not doone worſe than I for the Common wealth, by ſuch ſeed as thou ſhalt leaue behind thee. Heereon they elected one of his ſonnes: who was of ſuch an infamous and wicked diſpoſition, as he hoped for nothing more, then to bring all thinges to confuſion.

What ſhall I ſay of *Mithridates*, who by deſire to ſucceede in the kingdome of *Pontus* (ſeeing the ambuſhes he hadde ſecretly prepared againſt his father, ſorted to none effect:) made open warre againſt him, & aſſailed him very diſhonorably, for to depoſe him? And what may be ſaid of *Lotharius*, ſonne to K. *Lewes*, who hauing ſuſpition, that he was not ſo well beloued

ued as his brother *Charles*: found the meanes to impriſon his father? I might in this place produce the deede of *C. Thuranius Antipater*, of *Galien*, ſonne to the Emperour *Valerian*: and of infinite other homicides, or rather paricides. But I will not trouble yee with multitude of examples, in a matter not to bee any way gaine-ſaid.

Beleeue mee that will, but I holde it as a matter doubtleſſe, that barrenneſſe is a moſt ſingular remedie, againſt the pierſing thornes of houſholde life: which by better meanes (then this onely) cannot be eſcaped or preuented. And I beleeue for certainety, that this would be a ſouereigne medicine, againſt the priuate mallice of children: except by good hap, the diuine plant called *Hermetia* could be gotten, which whoſoeuer vſeth (if *Democritus* be not a lyar) not only ſhall engender honeſt children and well diſpoſed; but likewiſe very faire and gratious.

But I ſtand in doubt that this hearbe is loſt: for which of the skilfulleſt, and moſte dilligent herballiſts of our time, that euer knewe it? Or where is the hande that euer planted or gathered it? If nothing can be found in *Dioſcorides*, in *Creſcentius*, or in *Plateairus*, all good Apothecaries: I thinke aſſuredly, that this plant is altogither loſte for our time: ſeeing by good proofe we now beholde, children ſo diſobedient, being lyars, Tauerne hunters, Gameſters, ſwearers, and (for concluſion) capitall enimies to all vertue. Then doubt not, but that good *Democritus* imagined this hearbe, or dreamed on ſome other thing: or elſe that he ſawe and knew it, after he had put out his owne eies, to become thereby the better Phyloſopher.

ſopher.

I thus conclude then, that a barren woman is much better then a fruitfull: and let vs not bee carefull to haue ſuch ſtore of children, ſeeing they haue doone harme to ſo manye perſons. As for my ſelfe, I was ſometime of contrary opinion: but ſoone after I began to repent my ſelfe, ſeeing that howe many children ſoeuer a man hath; if they bee ſtrong, they are but ſo many ſeruants to princes: if they be of ſpirite and knowe ought, then make they ſlender account of their parents. Some giue themſelues to lawe and eſtate of Iuſtice, others to lay holde on benefices, & others to followe new opinions, which makes them oftentimes fall from aloft, to a hotter place then willingly they would: but if voluptuous pleaſures once catch hold on them, God knowes what honor they doe then to their linage.

It was my chance ſometime to be in a Countrey, thicke beſet with barren mountaines, where ordinarily was to be ſeene, an infinite throng of Porters or drudging penny-getters, whereof daily reſorted to *Venice* a very great number: ſo that when any child happened to be borne in that countrey, the inhabitants woulde ſay (as a common Prouerbe) this is a young Aſſe for the *Venetian*.

If I ſhould recite the lateſt comforts that children brings vs, I muſt borrowe the words vſed in *Fraunce*: that in their youth, they beſot their fathers and mothers, and when they are great, they ſerue for nothing but to vexe them. Conſider what pleaſure they bring to their parents, when newes is heard of them, that they haue beene abroad all night keeping il rule,

and

and then come home with their heades broken, their armes ſhiuered in peeces, their eares cut off: Or if worde bee brought their fathers, that they are in priſon for ſome batterie, or carried to the Gallies for ſome theft, or that they haue gotten the foule diſeaſe, or (to make amends for their misbehauiour) they haue beaten the ſeruants of the houſe, broken perforce their fathers counting houſes, and then fledde away with all the money. Then when they are returned againe, if the good man but ſhewe himſelfe agreeued: anſwere is made, he may be aſhamed in ſo dooing.

I haue at the tongues ende, an infinite number more of troubles to recount, which iſſue from this goodly increaſe: but for the preſent time I am content to omit them, and now to vſe ſilence, to ſhunne offence as well of you as my ſelfe, who with very ill will doe ſpeake of ſuch matters.

For the Exiled.

Declamation, 9.

That it is better to be baniſhed, than continue in Libertie.

IF ſuch as are mightie and vertuous, take no diſpleaſure by being baniſhed or ſent into exile: what need they feare, that haue not ſo much to looſe, their harts not reaching ſo high, nor their mindes addicted to ſo great enterpriſes? A Philoſopher, a man of councell and prudence, exerciſed in affaires for the weale publique: a Captaine or ruler of a Cittye, may with ſome reaſon finde himſelfe agreeued, and ſorry to bee ſent away thorow report, mallice or otherwiſe, in that he exerciſed his authoritie to the benefite of euerie one, and notwithſtanding, whatſoeuer paines he tooke, yet he had therein delight and pleaſure.

Neuertheleſſe, we finde left by the moſt expert and auncienteſt, that they reputed exile to be an honour and contentment of their mindes. Witneſſe hereof

heereof is the honeſt anſwere of good *Diogenes*, to him that reprooued him (as with a matter ignominious) becauſe the *Sinopians* had baniſhed him their countrey. Quoth he, this rather ought to returne far greater ſhame to thee, that thou haſt neuer byn forth of thy countrey: reſembling Oyſters heerein, that neuer dare come forth of their ſhelles, but are continually beaten againſt ſtones and rocks. As hurtfull (in my opinion) is the want of courage heerein, and ſuch as are ignorant of the great number of priuiledges, which the baniſhed haue in their exile: whereof I will make ſome breefe recitall, to deliuer yee from occaſion of maruel, why many of our elders (with good will) made choiſe of exile, and did ſo patiently endure the ſame.

Firſt of all I may ſay, that the baniſhed giue no cauſe to others, of falling into the ſinne of enuie, and during the time of their flight or abſence, very fewe are ſo bolde as to aske them mony for intereſt: for each one knowes wel enough, that poore exiles haue rather more neede of their helpe, then hinderance. Wherefore they may without bluſhing, or vſing any other conſcience, borrowe the more eaſilie, importuning & diſquieting them they haue to deale withall: for vnder this aduantage of beeing out of theyr countrey, and giuen to vnderſtand, that their goods are confiſcated: they may without any other oration require the aide and ſuccour of euery one.

The baniſhed finds himſelfe not troubled with lodging ſtrangers; nor is indebted or bound to making of banquets; to attire himſelfe ſumptuouſlie; beare Armes day and night; to goe honourably ac-

companied for the credit of his houſe; to ſhew himſelfe braue and magnificent. But he may well vaunt, if ſo he thinke it good, that when he was in his countrey: he kept a table for all commers; did wonders; was rich and honourablie attired, and had the traine of a braue Caualier after him. Beſide, it will bee no diſhonour to the man exiled, if hee keepe not alwaies his promiſe, or make deliuerie of that hee ſtandes bounde for, at the time by him prefixed. And ſo it happens, that many ſeeme ſatisfied, by acknowledging their good turnes, or promiſe of paiyng all, if euer they may returne into their long delired Countrey.

And doubt not, but many deſire to pertake with this goodly priuiledge, for ſparing of expences, and to deliuer themſelues from very great troubles. For the baniſhed are not bound, to keepe a houſe garniſhed with all prouiſions: they are ridde of continual keeping companie with their wiues, who ceaſe not to ſtorme, ſtrike and fight, firſt with one, then with an other, according to the quallity of moſt houſekeepers. They heare not ſo often their young children brawle, murmure or be peeuiſh, demaunding firſte one thing, then another: neyther ſee they the priuie hidings of their men ſeruants and maides, which is ſuch an euill, as the ſubtilleſt in the houſe ſometimes knowes not how to defend.

This the good *Anaſangris* of *Sparta* well knowing, and that exile was not a matter ſo offenſiue, in regard of the priuiledges before named: ſent an anſwere in writing to one of his friends, that he tooke it in no ill part, to be ſent foorth of his Countrey. But rather

(quoth

(quoth he) I ought to greeue the abandoning of iuſtice, reaſon, and ſocietie of all good thinges : then the countrey which thou ſo deerely eſteemeſt. The parting wherewith, ſhould be the leſſe yrkeſome to thee, becauſe when thou leaueſt it : thou forſakeſt likewiſe infinite greefes & tribulations, which it bringeth to ſuch as are beſotted therewith.

And in ſooth, leſſe greeuous and troubleſome to vs are the calamities of our countrey, when wee are farre off, then when we are neere at hand. Nor is the report, of the death or hurt of a friend, ſo offenſiue as the ſight. Beeing farre from ciuill diſcordes, and ſadneſſe of Magiſtrates : we take no care for beeing called to councell; nor whether the officers of the Cittie doe their dutie, or keepe their accounts euen. We ſhall not heare the difference of our Countrey-men among themſelues, ſtand croutching to borrow, nor liſten to the quarrels and ſtrifes betweene neighbors. But contrariwiſe, we ſhall ſee our ſelues free from all moleſtations : and oftentimes meet in the fields with better fortunes, then wee coulde haue doone in the Citty.

I haue knowne ſome, that haue liued more commodiouſlie and pleaſantly out of their houſes, then if they had continued in them : for there they could not make a little cheere, without Saint *Iulians Pater Noſter*, or being half-crucified. Abroad is daily found ſome one, who hath pittie on the ſtraunger : and one would not imagine, what kindeneſſe and tendernes of hart, poore needie widdowes ſhewe to the banniſhed. *Agamemnon* returning from the expedition of *Troy*, & threatned by his father *Telamon*, to be thruſt

from his countrey into exile: I knowe not father (quoth he) any other countrey to be affected, then that whereinto a man is beſt welcome. If exile had beene reputed a thing euill and hatefull, by the wiſeſt and moſt prudent perſons of times paſt (as many for want of other matter, woulde gladly alleadge:) ſhould we then finde ſo many vertuous people, that ſo voluntarily and cheereſully embraced it, as didde *Metellus*, *Numidicus*, and manye other of great renowme?

Calaſter, commanded to exile by the *Athenians*, receiued his baniſhment for ſo great a bleſſing, as (at his departure) he would not haue any thing knowne thereof to his very deereſt freendes: and for feare by them he ſhould be againe reuoked to his countrey, he very ſtrictlie forbad them by his letters, not to trauaile anye iote for his returne: accounting it much better, to ende his daies in poore tranquillitie, out of his countrey; then among riches full of tribulation, and buſineſſe of the Citty, to languiſh in the place of his birth.

Demetrius Phalerean, ſent in exile to *Thebes*, was moſt highlie diſpleaſed with his fortune, and durſt not ſhew it to *Crates* the Phyloſopher; becauſe (according to the maner of *Ciniques*) he liued very poorly and obſcurely. Within a while after, the Philoſopher *Crates* came to viſite him, whom when hee had ſaluted, hee reuealed to him ſo good a diſcourſe, in praiſe and commendation of exile: as *Demetrius* (ſuddenly recouering his better ſences) began to account it for a great glorie, that he had byn baniſhed. So ſoone afterward as he came home againe, hee blamed

med very much the opinion, and forgetfull iudgement he had before, and the troublesome state of his affaires: which had so long held and detained him, from ioying in a life so excellent as banishment was. We shall find few men of valour or worth, that haue escaped this fortune: and if he wee would confesse the truth, this harme (if harme it may be called) hath more commonly and ordinarily fallen on menne of vertue, then on any other.

For proofe thereof, *Hannibal*, after hee had endured so many trauailes, in seruice of his ingratefull cōmon weale: was he not banished by the *Carthagenians*? was hee not depriued of his so deere beloued Citty, by the *Athenians*? Noble *Theseus*, who hadde done so many memorable thinges, worthy of eternal honour and praise, only by meanes of his vertue: was he not chased forth of his Countrey, which hee had so amplified and enlarged? The like was doone to *Solon* by the *Athenians*: whom (in recompence of ordering their lawes and manner of life) they made to ende his lateſt daies in the Isle of *Cyprus*. The vertuous and puissant *Miltiades*, by whose meanes were vanquished about thirtie thousand *Persians*: dyed in this blessed state of exile. Like happened as a reward to valliant *Camillus*: after he had so often giuen succour to his noble countrey. *Traian* the iust, when hee was chosen Emperour, was in exile.

Banished was the learned *Aristotle*, and worthie *Themistocles*, constrained to gette him gone from his Countrey: the like befell to *Alcibiades*. VVhat regard had the *Ephesians* to the vertues of *Hermodorus*, when they banished him out of their Countrey? *Ru-*

t.llius could not reſiſt like fortune; nor poore *Cicero*, on whom the *Romaines* beſtowed this fauour of exile, for a recompence, becauſe he had preſerued their publique eſtate, beſide manye other innumerable good turnes. Now what is he, that in heart woulde not wiſh, to be in perpetuall exile, with ſo many good and honourable companions? Perhaps it may bee ſome coward, hart-leſſe, ſtrength-leſſe, courage-leſſe or councel-leſſe creature.

I ſhould be ouer-long, in ſhewing ye by diuers waies and examples, that exile is a thing neyther euil nor hurtfull: but at this preſent I am forced to forbeare, not ſo much for feare of offending your delicate eares: but becauſe I remember, that the moſte elloquent Maiſter *Iohn Boccace*, writing to a *Florentine* friend of his, hath already diſcourſed very amply on this argument. Wherfore I will heere conclude this matter, after I haue intreated your good willes, by that which heertofore hath beene ſaid: to combine the ſundry profits iſſuing from exile and baniſhmēt, with the ſmall greefe or harme, which a heart not ouer-weake and ſlothfull, may receiue thereby.

The rather, becauſe by reaſon it is more to be deſired, or (at the leaſt) liberally endured and ſupported: before yrkeſome licence and libertie, that by teſtimonie of the olde *Comick* Poet, makes vs ordinarily more wicked, and giuen to all kinde of vices: neuer eleuating or exerciſing ſo much, the ſpirites of men well borne and enſtructed in all vertues, as doth the pretious ſtate of baniſhment.

For infirmitie of the Bodie.

Declamation, 10.

That it is better to be ſicke, then alwaies healthfull.

THe aduiſe of the moſt auncient wiſe men, hath euermore been, that the feeble and weake complexion of our bodies; hath at al times ſerued as a ſoueraigne aduertiſement, to the holie life of ſobrietie and parſimonie. Wherfore I dare maintaine, againſt him that will ſtriue to iuſtifie the contrary: that perpetually this vertuous dame hath beene aduerſarie, to mens vaine pleaſures and idle lubricities, euen as the moſt ſoueraigne miſtreſſe of all humilitie and modeſtie,

True it is, that (at the firſt ſight) ſhe ſeemeth ſcant pleaſing, or rather very offenſiue to ſome natures: but they conſider not at all, the ſpeciall good ſhee dooth to men, by continuall exhorting them to all conſtancie, and hope of immortalitie: bringing ſo

many times to the memorie of the mind, the moſte pittifull and miſerable frailtie of our earthly bodies. This was it that mooued *Stilpo* the Philoſopher, to make compariſon of a ſicke man, to one founde in a priſon ſore crazed, and ſhiuered (as it were) in manie partes of his bodie, by meanes of the manifeſt ruines, from which he ſpeedilie hopes to paſſe, & enter into perpetuall liberty.

In like manner I beleeue, that ſicke and infirme people, haue alwaies this good hope of quick departure from their mortall priſon: when they perceiue themſelues ſo often ſubiect to Catharres, weakneſſe of ſtomach, Collickes, Goutes, and other naturall imbecilities. For euen as in a broken or tome ſcabbard, many times is found a ſworde or knife, of perfect mettall and good temper: ſo (by experience) we ſhall commonly ſee, in a ſicklie and crazed body, an excellent ſpirit and rich in all nobleneſſe, a courage high and magnificent: ready (notwithſtanding the bodies weakeneſſe) not only to attempt, but to bring to paſſe many faire and honourable enterpriſes. See we not in the Gallies, that they giue the Oare to the ſtrongeſt and moſte mightie Galliots: when to the weakeſt and feebleſt of members (which oftentimes are the wiſeſt and moſt skilfull) is left the charge and guide of the Rudder? Hath not the ſtrength ſooner beene ouerthrowne, of *Milo*, *Aiax* and *Hercules*; then the abillities in *Solon*, *Neſtor*, *Cato* or *Socrates*?

Euen ſo, what other thing is the body, wherof we make ſo great account: but the houſe and poore lodging, of the moſt rich and noble ſpirite? And albeit the body be found ſometimes fraile and diſeaſed, yet

dooth

dooth it no hurt to the ſpirit : becauſe it is her Inne but for a little while. Poore and miſerable wretches are we, who neuer knowing aright what wee ought eſpecially to wiſh or deſire : daily finde fault and are diſcontented, with our ſicklie weake bodies, which neuertheleſſe are of longeſt life and continuance. As for proofe, the *Italians*, who for the better ſeething of a great turffe of hearbes, are wont to cleaue & break the couer of earth wherewith they are hidden in the pot, to giue them aire, better boiling and ſauor : yet notwithſtanding, the earthen pot thus bruſed, will ſerue and endure longer time, then a ſound one nothing at all broken : as if by meanes of the cleauing and rupture, it had attained a longer while of continuance. The ſelfe ſame may be ſaide of our bodies, the ſtrongeſt and moſt ſturdie wherof, is found to be ſooner infected, then they whoſe skin is more thinne and ſoft : by reaſon they cannot ſo eaſilie euaporate or exhale the ſuperfluities out of them ; whence enſueth, that more ſuddenlie and oftener ſtrong menne die, then ſuch whoſe bodies are ſicklie and tender.

Plinie (in his naturall hiſtorie) makes the number infinite, of greeuous and daungerous diſeaſes, that cuſtomably take hold vpon vs : yet neuertheleſſe, we are of ſo ſimple conſideration, as for a little head-ake, or one fitte of an Ague, wee enter into vnſpeakeable impatience. And we complaine on the feuer quartaine, wherein we rather ought to reioice, or (at the leaſt) not greeue or offende our ſelues therewith ſo ſtrangely : conſidering, that if ſhe bee a bad mother to vs for one day, ſhe is good to vs for two after: and whoſoeuer is cured thereof (ſay many Phyſitians)

ſhall liue afterward more healthfull and better diſpoſed.

If for ſo little we contend with patience, we may then hazard loſſe of all together: if it ſhould happen to vs, as it didde to *Pherecides* the Philoſopher, that from our bodies ſhould come foorth innumerable ſerpents: as much as befell to good *Mecænas*, that our eies ſhould not ſhut in three yeares togither: or if we ſhould fall into an Ethick feuer, which laſteth perpetually, and neuer would leaue vs till wee came to our graue. Then would we crie out againſt God: howbeit, wee ought contrariwiſe rather to reioice, becauſe the Apoſtle himſelfe hath ſayd: That neuer is the body well indeed, but when it is ſicke indeed.

To proue this true, the partie afflicted with anie ſickneſſe, is neuer puffed vp with pride, neuer buffeted with fleſhlie deſire, neuer couetous, enuious, or ouercome with wrath, neuer ſtrangled with gluttonie, ſurfetting in ſlothfulneſſe, or conquered by ambition: and would to God we were ſuch in health, as oftentimes we promiſe to be when wee are ſicke. The good Saint *Baſill*, becauſe he felt himſelfe weake and not ſounde in health, practiſed right well the art of medicine: wherein he profited ſo perfectly, as he was eſteemed one of the wiſeſt, and moſt expert phyſitians in his time.

Plato the Philoſopher, becauſe he felt himſelfe ſtrong, and ouer-mightie in nature, to followe his ſtudie as he ought: choſe for his place of abiding, a watrie marſhie ground, a trobled & diſcontēted ayre, where heauen ſhewed none other, but darke and pichie cloudes, that thereby he might become ſicke:

and

and ſo haue meanes to refraine, the tedious and perilous aſſaults of the fleſh, wherewith he felt himſelfe ſometimes pricked and moued : for his aduiſe was, that a good mind could not flouriſh, if firſt of all the fleſh were not ouer-maiſtred. And certainlie I am thus perſwaded, that the weakeneſſe of the ſlender thred, whereto my poore and miſerable life is faſtened, makes me the more highlie to reioice, and my heart the merrier : for the deſire it hath of ſpeedie departure, and the ſooner to flie or mount aloſte, where it firſt receiued her faire ſoule.

Now ſee in concluſion, of howe many felicities, the infirme and ſicklie complexion of men are the cauſe? Firſt of all, it is the meane of making vs liue long in this world : which is the thing, that men of greateſt courage wiſh for. For admit the caſe ſo falleth out (as there be people of diuers complexions, ſome more chollericke and impatient then other) that the ſicke man deſireth in himſelfe, to depart from this world; thorow the greeſe, vexation and tediouſnes he heere receiueth; yet then he happens to bee croſſed with ſo many impeachments, as delaies and makes him tarry therein the longer. But if he would remember (ſetting all other troubles apart) to wiſhe he might liue longer, for the profit and commoditie of his friends : he may then chance to eſcape longer, then one in perfect health neuer minding ſuch matters. For the poore ſicke man, conſidering that he is weake and diſeaſed, will preſerue himſelfe very dilligentlie, from al manner of exceſſe : and liue more ſoberly, then can the ſtiffeſt and ſtrongeſt compoſed bodies.

Theſe kind of men are ſuch, to whom oftentimes it happeneth (thorow the ouer-much fierceneſſe of their good diſpoſition and ſtrength) that boldlie or careleſly, they oppoſe themſelues againſte a thouſand greefes, perils and daungers: vſing meates prohibited for the health of man, taking the corrupted ayre in the euening: or elſe (without any need) will wander into tempeſts, raine, ſnow, winde, ſtormes, and thus aduenture themſelues from morning to night. And the worſe is their ſucceſſe, thorowe the confidence which they repoſe in their bodies, which they feeling to be ſtrong and luſtie: feare not (without any diſcretion) to fight heere with one, there to ſmite an other, ſpoile, outrage, and commit a thouſand euils. Then, what recompence haue they for al theſe? They fall into the rightfull hande of Iuſtice: who without any regard of valour, ſtrength, dexteritie, parents or riches, makes them (miſerablie and ſhamefully) to finiſh their daies before their expected time.

It is then great folly, to deſire ſtrength and health of body ſo earneſtlie, ſeeing it is the cauſe of ſo many miſhaps: were it not onely but in regarde of the warres, which we ſhould neuer beholde ſo cruell or fierce, but by the confidence, that men ſuppoſe to be in their health and bodily ſtrength: wherewith great and wiſe Lordes vſe to ieſt at each other, and make as ſmall account thereof, as of balles running along the pent-houſe of a Tennis court.

For Teares.

Declamation, II.

That it is better to weepe often, then to laugh at any time.

NOt without great occaſion is it, that I muſt aſſuredlie,& by good right confeſſe, the mourner to bee in better eſtate then the laugher: ſeeing *Salomon*, in his moſt holy Prouerbes, hath lefte vs in writing, that it is better to ſleepe and repoſe in the houſe of ſorrowe, then in that of ioy and pleaſure.

By laughter, many ſoules haue beene ſeuered from their bodies, to the infinite greefe of their good friends: but by ſadneſſe, not one only (which I euer heard of) at any time departed but well pleaſed. Laughter hath euermore beene perticularlie proper to fooles mouthes, or people without ſence. And it is not read in any one place of the holye Scripture, that our bleſſed Sauiour euer laughed at any time: but that he wept and ſorrowed, is to be found in ſun-

dry passages, of the good and faithfull Euangelistes. For this cause, hath he promised eternall felicity to such as mourne, and them that laugh, he hath menaced with death.

To weepe, is a signe of penitence and compunction, whereto we are often inuited and exhorted, by the voices of the holy Prophets: but laughter hath beene the cause of mocking it selfe, as the euident signe of ouermuch boldnes. If we would make regard, of the commodities ensuyng by teares: howe many disdaines, and howe many rages, haue beene qualified, by one little teare of the eie? How manie poore louers haue they vnited and confirmed together, that before liued not, but in langour & distresse? How many storming hearts, fierce and cruell one against another, haue they brideled, softened, & made gentle? How many great and honest recompences, haue beene obtained and measured, by the waight of teares? I am of this opinion, that all the force and puissance of men assembled together, cannot so soon winne or compasse what it would haue: as one only teare can, yea, oftentimes it hath conqueringly obtained grace, euen from obstinate and moste pittilesse persons.

For proofe heereof, *Heraclitus* was alwaies more esteemed for his weeping, then euer was *Democritus* for his laughing. See how many thinges, worthy of eternall memorie, *Crassus* by this vertue accomplished; purchasing the name of a scorner of vanities. If we should need to produce, the profit of teares & often weeping: Let vs consider, that while our bodies are but young and tender, they make them to grow

and

and encreaſe. Wherefore many Nurſſes (in regard heereof) are not very haſtie to quiet their infantes, when they lie criyng in the Cradle: but (by theſe meanes) ſuffer them to dilate and ſtretch forth their members, for ſo they come to the ſuddener growth. And if proofes ſhould faile me againſt laughter, I would content my ſelfe with this only of good *Hyppocrates*, who hath left written: that the diſeaſes which enſue by accident of laughter, without any manifeſt cauſe; are the moſt difficult to be healed.

Let vs then ſet laughing apart, ſeeing it bringeth ſuch offence to man, and agreeth not with his honeſtie and gratuitie: beſide, we finde not at this daie, among ſo many lamentable ruines, where any place or oportunity for laughing indeed, may be graunted or ſuffered. And let vs conclude, that laughter wrinkles and makes olde the face, counterfeits the perſon, makes the heart ake, woundeth the lungs & inwards of the bellie: ſo that after long laughing, many greefs doe follow, whereof we neuer make doubt, till wee feele them. So that if laughter bee not refrained, it makes the pallat of the mouth to fall, the throte ſore, the voice hoarſe, and oft times ſhakes the body verie greeuouſly.

VVherfore very excellently ſaid the wiſe man, that the end of laughter, was greefe and teares: which ordinarilie endureth more ſpace of time, & hath a longer taile behinde it, than euer had mourning. But the end of continuall teares, after this mortall life: is ioy and perpetual delectation, which neuer hath ending, and ſuch as are promiſed by him, who is onely truth it ſelfe.

For Dearth.

Declamation, 12.

That Scarſitie is better, than aboundance.

ANy man of common ſence and opinion, will aſſure yee, that for the eaſe and better eſtate of his perſon, as alſo continuance of his pleaſures: aboundance of earthly goods ought well to be had in requeſt. But for one voluptuous man ye ſhall finde of this opinion; I will furniſh yee with an hundred of very ſingular ſpirit and perfect iudgement, that liberally will maintaine: the fertillitie and aboundance of goodes in this worlde, is the mother and nurſſe of all euils, enemie to all modeſty and honeſtie, and cheefe aduerſarie to ſobrietie.

The good Lady of *Henault*, bemoned the great Dearth, which the turbulence of the warres had cauſed, and among other thinges, ſhe wept for the fertillitie of the former yeares paſt; when as ſhe called to minde, what ſtore of corne and wines ſhe had, and that before a weeke would be paſt, both ſhee and all hir houſe ſhoulde ſcant tell, where to gette foode or drinke

drinke once a day. But the ſober and frugal *Solon-niſt* ſaith well to the contrarie, that the leſſe ſtore of victuals are in a contrey: the leſſe is the inſolence of the inhabitāts, who (in time of aboundance) diſdain the ſeruice of their ſuperiors: & then hath a man greater paine to get a ſeruant (how poore ſoeuer, or bad diſpoſed he be) then a man of wiſedome, well skilde in good letters.

Moreouer, what elſe thinke we, may be the plentie of one or two yeeares, when wee giue our ſelues to ſo great feaſting: but euen an earneſt of the dearth in them, that may or will followe ſoone after? The interpretatiō that iuſt *Ioſeph* made of *Pharaohs* dream, may ſerue for witneſſe heereof. What is it, that better giues knowledge of the price of any thing, bee it neuer ſo excellent; then the Dearth or ſcarſity thereof? In the Eaſt Countreys, among the Sauages, no more eſteeme is made of golde or pretious ſtones: then we in theſe partes, doo make of yron, lead or braſſe. In *Madera*, *Cyprus* and other Iſlandes, where the Sugars doe grow, they giue them to their Swine to eate: as we in the Countreyes neerer hande, giue them great aboundance of fruites. And wherefore doe they thus? Euen becauſe exceeding plenty, maketh the contempt of moſt excellent things. For experience, when times fall out according to our owne wiſh: how many is there among vs, that remembers God therby, and giues him thanks with a good hart: but ſonely in a manner, by waye of countenance? But when times come that wee like not of: then is it that we turne vnto him, and cry him mercie, then confeſſe we only his diuine, incomparable bountie,

greatneſſe and excellence.

Infalliblie, the value of bread and wine, which are things needfull for nouriſhing the body, and to preſerue the ſoule therein : is neuer knowne in the time of aboundance, when we make ſpoile thereof, caſt it at our feete, and giue it to feede filthie beaſtes. Nor may I forget, howe in ſome Countreyes ſtored with Vineyardes, when one plentifull yeere comes among other: they will bee ſo inſolent, as to make waſte thereof at euery ſtreet corner. But when they haue little ſtore of wine and graine : then they taſte, ſauour ſo well, and vſe them in ſo ſmall quantities, as nothing at all is loſt. We thinke on God, praiſe him and giue him thankes : but then we doe it beſt, when we giue our ſelues to know his great vertues. Then our bodies are moſt healthfull and actiue, becauſe our wine is well tempered, and we eate our wheate ſo pure: as they both togither may ingender the opilations of faith, and not of other matters.

And as for the viuacitie of the ſpirit, I ſay that euen as in the time of faſt or diet, the ſpirits work beſt and greateſt cauſes: ſo in the time of ſcarſitie, they engender not ſuch huge numbers of ſmokes, as hinder them from dooing their diuine operations. For this eſpeciallie, among other cauſes, at firſt were the faſtes and Lent time inſtituted: in good ſeaſon and time of flowing plentie after wine, good corne, a thouſand diſagreements, a thouſand batteries, a thouſand lawe-ſtrifes and contentions. When a poore labouring man had his halfe-peny towards a pinte of wine; then could hee make mery with his fellowes, ſo long as to driue away yrkeſome wearineſſe. Then

were

were none ſo ſimple, but ſate at the table with the houſe-mayſter, and fed as at a franke marriage feaſt: and when the belly was full, then to dauncing.

Let vs now make ſome little diſcourſe, of Countryes fertile and abounding in all goods, comparing them with ſuch as are barren and vnfruitfull: and let vs ſee, if their inhabitants are better natured or diſpoſed, then they that dwell in the deſarts, or regions neuer tilled and not fertile. Firſt of all, in *Hircania* (if it be true, which that moſt faithfull Greeke hath written in his hiſtorie,) one only ſtocke of a Vine, yeeldeth about a Tunne of wine: and euery foote of a figge tree, filleth wel neer forty frailes with that fruit. The wheat, although it naturallie fall to the ground from the eare on the ſtalke; yet without any induſtry or humane labour, it increaſeth euery yeare in mightie aboundance. The Bees doe naturallie work their honny on the trees: from whence (euen as Manna from Heauen) it droppeth continually down on the earth, and there are none will take the paines to gather it. All this notwithſtanding, the people of that countrey are accounted the moſt cruell, fierce and wickedſt Nation in all the world.

In the Indian Countryes, the Earth beareth twiſe a yeere, and they haue two ſeaſons for gathering their fruites: neuertheleſſe, if yee knew the people of the Countrey, ye ſhall finde them fantaſticall, lyers and deceiuers to the vttermoſt. In *Babilon*, euery little corne of wheat, bringeth foorth two hundreth other for it: beſide this, the millet and other bread graine (thorow the ſtrange and wonderfull nature of the ſoile) ſtretcheth vppe in ſuch height, as do the trees.

Yet notwithstanding all theſe thinges, the inhabitants of the Countrey, are more abounding in vile life and villanies, then all other nations are beſide. In *Tacapa*, a great Citty of *Africa*, is to be founde ſuch ſtore and aboundance, of whatſoeuer can bee deſired, for the nouriſhment and life of man, & al things at ſo ſmall a rate or price, as they ſcantlye make any reckoning thereof: in like manner is there to bee found, the verie plentifulleſt ſtore that can be named, of theeues, adulterers, treaſons, and infidelities.

Now let vs conferre heerewith the other part, the barren regions or leſſe fertile in goods; and let vs ſee, if they be not altogither induſtrious, freends to vertue, and greatly hardened for paines and bodily labours. In the firſte place, lette vs conſider what the Countrey of *Denmarke* is, and what the *Franconians* and *Danes* haue beene, that thence iſſued. Let vs remember withall, the *Scythians*, that liue at this day in trauaile, without any certaine habitation, now in one place, then in another. What and how many braue warriours, haue come from this people? Euen as in our times, we haue ſeene iſſued from the Iſles of *Ireland*, *Swethen*, and Countries vnfruitfull, colde, and partlie neighbors to *Scotland*. Yet in theſe countries, isfound for nourriture of the inhabitantes, nothing more then milke and fiſh; but for ſoftneſſe and delicateneſſe, none elſe like them.

But let vs leaue ſtrangers, and onely make diſcouerie of our ſelues. How many men of wiſedome and authoritie (thinke ye) in time of our memorie, hath iſſued from the vntilled and mountaine countreyes of *Sauoye*, *Daulphine*, *Auuergne*, *Gaſcoigne*, *Limoſine* and

Periguelx

Periculx? Imagine ye, that the Rabulanes, Onions and Beanes of theſe ſeuerall ſoiles, could in ought diminiſh their goodneſſe of ſpirit? Thinke ye for theſe, they owe ought to our minions of the Court & elſewhere: who are nouriſhed, and brought vppe with all wanton and lickeriſh thinges? How many Chancellors, Preſidents, Councellors, Knights, captaines, and ſuch like, haue ye ſeene, and daily doe beholde, in honour of theſe quarters, more then any other? yet their countries are of ſuch nature; as their Coleworts, Mullets, Turneps and Cheſenuts, doth there giue them better nouriſhment, then will the moſte pretious wheat or graine in the worlde. This inferreth, and prooueth well vnto yee, that without this ſcant and frugall parſimonie, which to them is naturall; neuer ..ould they haue beene ſuch, as now they are.

I agree very well with yee, that after they haue once dwelt in a countrey more abounding, they become finer and fooliſher, like the ſauage *Spaniardes*, who leauing their firſte vntilled region, where they wore hempen ſhooes, ſhirtes, clothes, and ſuch like, came afterwarde to their pumpes of veluet. But all this, (proceeding from their originall nurſſing) hath giuen them ſuch hart & induſtrie, as makes them nothing inferiour to other ſtrange nations.

I ſay for concluſion, that the great fertillitie, of abounding in goodes of the earth, ſerues to no other purpoſe; but to ſtirre and moue vs, to attemptes of ſucceſſion, Farmes, diſmes, rents and reuenues: wherin we truſt ſo much the moſt part of our time, as we become careleſſe, and void of all deſires of vertuous

knowledge. True it is, that the ouer-great plentie of graine, euen in ſuch as are couetous, ſerues them to fatten fowles, Pigeons, Partridges and other birdes, as well of the Garden as flight, the fleſh wherof (ſoon after) ſerues but to abridge and ſhorten their liues. But withall, they ſhoulde remember, that this huge ſtore in lofts and garners, draweth thither a million of Rats, Mice, weeuels, Fitchets and other vermin: nor is there ſo good a houſe, but heereby oftentimes it may be ſpoilde and conſumed, beſide the labour taken to ſeparate the blaſted corne, ſpirted and barren Oates from the other. And when all this corne is gotten together, it troubles the maiſter merualouſly to locke it vp, by reaſon of the aboundance: ſo that the torment of ſafe keeping, and well looking to it, makes him ſometime minded, to forgoe the land for the corne, becauſe of the diſpleaſures, greefes and vexations he receyueth therby, in recompence of his labours,

In briefe, dearth of victuals, makes poore people carefull, and ready to their worke, contented (beſide) with how little ſoeuer they get, to withſtande the neceſſitie and daunger of time to come. It entertaineth and augmenteth good mindes, in their dutie and endeuour: to the great profit of the weale publique, which otherwiſe would but ſlenderly reioice, if by occaſion of plentie, they ſhould runne at their owne libertie. It maketh known the bountie, ſtrēgth and vertue of him, who (of nothing) raiſeth mighty matters. It rebateth the pride of the higheſt mounted. It maketh that ſeeme better, which one laboureth for, or getteth by his owne paines: then if hee re-

receiued it from the hand, of neuer ſo liberall affluence, or if it were giuen and beſtowen vppon him, euen for nothing. Laſtlie, in times of ſcarſitie, all good things augment and increaſe: but in the times of plentie and ſuperfluitie, they fade, diminiſh and vtterly die.

FINIS.

GEntlemen, heere I thought good to breake off, and conclude this firſt Booke, both for your eaſe & mine owne: leaſt wearying you too much, you ſhould fall in diſlike of me and my labour, and ſo both of vs miſſe your gentle fauour, the only recompence I expect for my paines: and very vnkinde are ye, if ye cannot part with ſo ſmall a reward. But not deſpairing thereof, let me intreat thus much at your hands, if ye finde any harſh Engliſh in my rude Tranſlation, or faults vnwillingly eſcaped in the Printing: mend the one with Patience, and the other with your pennes, ſo both ſhall paſſe for currant, you reſolued, and I ſufficiently contented.

Yours to his power,
A. Mundy.

A Table of all the ſeuerall Paradoxes contained in this firſt volume, *gathered for the Readers* more eaſie finding them.

For Pouertie. *Declama.1.* *Fol.1.*
That it is better to be poore than Rich.

For the Hard-fauoured face or fowle Complexion. *Declama.2.* *fol.3.*
That it is better to be fowle than faire.

For the ignorant. *Declama.3* *fol.23*
That Ignorance is better than knowledge.

For Blindneſſe. *Declama.4* *fol 33*
That it is better to be blinde than to ſee cleerely.

For the Foole. *Declama.5.* *fol.41*
That it is better to be a foole, than wiſe.

For him that hath loſt his worldlie goods, honors and Preferments. *Declam.6.* *fol.53*
That a man ought not to bee greeued, though he be diſpoiled of all his goods and Honours.

For Drinkers. *Declama.7.* *fol.59*
That Drunkennes is better than Sobrietie.

For

For Sterillitie. *Declam.8.* *fol.68*
That the barren woman is more happy, then the Child-bearing.
For the Exiled. *Declam.9.* *fol.76*
That it is better to be banniſhed, then continue in libertie.
For infirmitie of the body. *Declam.10.* *fol.83*
That it is better to be ſick, then alwaies healthfull.
For Teares. *Declama.11.* *fol.89*
That it is better to weepe often, then to laugh at any time.
For Dearth. *Declama.12.* *fol.93*
That Scarſitie is better, than aboundance.

The ende of the Table for the firſt Volume.

A Table of ſuch Paradoxes, as are *handled in the Second Volume, which* vpon the good acceptation of this firſt *Booke, ſhall the ſooner be publiſhed.*

For deſire of Death.

That it is better to wiſhe ſpeedie death, then long life.

For the Countrey man.

That the poore Husband man is more at eaſe, then the wealthy Cittizen.

For hard Lodging.

That the ſimple lodging is more to bee commended, then thoſe in great pallaces & houſes of pleaſure.

For the Wounded.

That the wounded man ought to reioice more, than he that is whole & ſound.

For the Baſtard.

That the Baſtard is more to be eſteemed, than the lawfully borne or legitimate.

For Impriſonment.

That it is more healthfull and profitable to be in priſon, than at libertie.

For Warre.

That warre is more to be eſteemed, than peace.

For a dead Wife.

That a dead wife is a moſt profitable vertue to hir husband, and better than a liuing Wife.

For Seruice.

That it is better for a man to ſerue himſelfe, than to be ſerued of any.

For Poore diſcent.

That the meaneſt place of birth, makes a man moſt noble.

For the Niggard.

That the niggardly ſparing life, is better than the bountifull.

For Women.

That a womans excellence, is much greater than a mans.

For feare.

That it is better to liue in feare, than in aſſurance.

For the Lawyer.

That a Lawyer is a moſt profitable member in a Common-wealth.

FINIS.